THE CHURCHMAN.

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[*] Adopted at the last General Convention as the standard book.

THE CHURCHMAN

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POETRY.

For the Churchman.

PSALM III.

How num'rous, LORD, are they who seek
To spread my path with snares,
And blight the promise of my peace
With dire oppressive cares.

Who say my soul in vain shall seek
Thy mercies tenfold given,
And bid me look, nor hope for peace
Nor happiness from heaven.

But thou, O GOD, my shield, my help,
Shalt soothe my troubled breast,
And raise me to yon realms divine,
Where foes no more molest.

Loudly I call'd to GOD, my LORD,
And, from his holy hill,
He heard my voice, and taught my heart
Obedience to his will.

When on my couch reclined I lay,
Soft sleep mine eyelids press'd,
And heaven's eternal guardian King
Subdued my fears to rest.

I will not dread the rage of men,
Nor persecution's sway,
Though thousand banners are unfurl'd,
And dangers thwart my way.

Oh, save me, mighty GOD of Hosts!
For thou hast scatt'ring spread
Whole legions oft,—and through thy power
Have vanquished armies fled.

And still, oh, still, to thee belong
Salvation, mercy, peace,
Thy blessings o'er the world extend,
Nor shall thy glories cease.
M. M.

PROTESTANTISM IN GERMANY.

The following is an extract from a late work of Mr. Hoppus—"The Continent in 1835." We copy from the Catholic Herald.

Human nature is incident to extremes; and when the dead weight of Romanism, which had so long oppressed the human faculties, was lifted off, the reaction was—a rage for controversy in the regenerated infant Church. This might have sooner spent itself, had the contest been purely theological; but the grand master-mischief, the evil genius of the Church, in every age—the legal alliance of religion with the secular power—here, as elsewhere, supplied fuel to the flames of discord; for the Protestant princes of the empire put themselves in the place of the Roman Pontiff, by enforcing on the clergy minutely detailed creeds and confessions of faith by means of pains and penalties.

Hence the fierce enmities, and the intolerance, which displayed themselves among the Protestants during the remainder of the century of the Reformation—when the German states were depriving of office, banishing, consigning to long imprisonment, or even putting to death by torture, individuals of eminence among the clergy and laity, for differing from the established creeds; and generally in minor points of doctrine. The most virulent hostility was maintained between the Lutherans, who adhered strictly to the letter of Luther's statements, and the Reformed, who in some points deviated from them; and each of these parties expelled the other from the provinces in which they were respectively predominant.

The *Formula of Concord*, in 1574, was but the seal of real and lasting discord, as it shut out the prospect of union between the two Protestant communities; for it comprehended none but those who, in the strictest and most literal sense, held the tenets of its Lutheran framers. The parties now became more hopelessly intrenched than ever in their minuter differences; human systems of divinity obtained the ascendency over scriptural interpretation; a verbal, abstract, scholastic spirit gained ground; and, at length, the sacred record, instead of being listened to as the spontaneous oracle of truth, was tortured—in order to make it give evidence in favor of some speculative point. The pulpit, as well as the chair, became the seat of a dry, barren terminology, and a battery of polemics; while the student of divinity was chiefly occupied in devoting his time and his energies to the Aristotelian philosophy, and the schoolmen.

The thirty years' war which desolated Germany with fire, sword and pestilence, from 1618 to 1648, had its remote causes in the Reformation itself; and in the religious peace of Augsburg, which, in 1555, secured the civil rights and liberties of the Protestants, as granted by Charles V. in 1552, in the treaty Passau. Thus does the depravity of man convert the highest blessings into the direst calamities that can befall the human race! The long-continued flame, though chiefly raging between the Protestants and Catholics, as such, could not but tend, wherever it reached, to destroy the genuine spirit of piety; and, protracted as it was by the disunion of the Protestants, to produce disastrous consequences, for the time being to the real interests of religion in general.

Among the earlier and more conspicuous opponents of the scholastic system, and of the bigotry with which it was united, was Calixtus, who was eminent for his anxiety to promote that candor and forbearance which is the only sound principle on which all religious controversies can be conducted. He was professor of theology at Helmstadt, and died in 1656. Arndt, his contemporary, exercised an influence more decidedly religious, which was felt in Germany long after his decease, being perpetuated by his excellent practical work on ***True Christianity.*** The names of J. Val. Andræ, and G. Gerhard, are also those of men superior to the age in which they lived; and who clearly saw that the spirit of true piety could not flourish amid the angry polemics so characteristic of this period.

Towards the close of the seventeenth century, the pious Spener complained that if any man taught more than the mere letter of Scripture, and appeared in earnest respecting real piety, he was regarded as a papist, or a fanatic. It is no wonder that under the withering influence of a scholastic theology, the storms of party violence, and the demoralizing effects of a long and furious war, the Christianity of the Reformation should be found to have received extensive injury, and to maintain but a sickly existence.

Spener was the originator of those societies of pious persons, who, lamenting the deadness of the scholastic divinity, were accustomed to meet together, with the design of promoting personal religion, and who were, by way of reproach, termed ***Pietists.*** The benevolent and excellent Augustus Herman Francke, aided by Anton and Breithaupt, who were imbued with a similar spirit, afterwards successfully promoted the same cause at Halle; which became the seat of an improved system of theology, and of that superior state of religious feeling which constituted a new era in the ecclesiastical history of Germany. Pietism, however, too much disturbed the prevailing formalism of scholastic orthodoxy, and the extensive jealousy of princes and electors against innovation, to pass unnoticed.—Francke himself had been driven by persecution from Erfurt, in 1691; and extensive efforts were subsequently made to check the progress of the Pietists and their doctrines. To the class of those who in a more general, and less direct manner, exercised a beneficial influence in the cause of practical truth, at this period, belongs Buddeus, who was appointed professor of moral philosophy at Halle, when the elector of Brandenburgh, afterwards Frederick I. of Prussia, founded the university of that city, in 1693.

The degeneracy of Pietism from its original healthy tone into formality and fanaticism, robbed of its earlier promise to regenerate the German churches; and when the technical language it had acquired became so fashionable as to be a kind of passport to advancement at some of the German courts, its spirit, as breathed forth by Spener, Francke, and others of the original school, was rarely to be found; and there was a dearth of materials of sufficient strength, for throwing up any effectual barrier against the approaching inroads of an overwhelming skepticism. Subsequently, the school of the illustrious Bengel, which is to be traced to that of the Pietists, lent its aid, during the eighteenth century, to keep alive in Germany the pure light of truth; which, amidst all the degeneracy of theology, was never extinguished.

In this country, it may be emphatically affirmed that the philosophy of the day has always given a coloring to theology. Thomasius was a kind of pioneer to the attacks and innovations on Aristotle; and the German philosophy began, towards the end of the seventeenth century, with Leibnitz; who attempted to give to all science an air of demonstration. Wolf, who became professor of mathematics at Halle, in 1707, pursued a similar course still farther, and was the founder of the ***Leibnitzo Wolfian*** school; which, after struggling with great opposition, continued to be predominant in Germany till towards the middle of the eighteenth century.

The most solemn verities of faith were now subjected to definition, and formal philosophical proof; the most mysterious doctrines professedly explained by algebraic formulæ, to the neglect of the evidence and the limits of the divine testimony; reason was virtually exalted above revelation; and Christianity was reduced to a mere abstraction of science, in which human speculations were supposed to be demonstrated equally with the doctrines of Scripture, and held a co-ordinate authority. The adoption of the Wolfian philosophy by the degenerate school of the Pietists, prepared a soil in which the unbelief of ***Rationalism***, under the sacred name of Christianity, was destined to attain a luxuriant growth.

The skeptical and infidel war against revealed religion was earlier at its height, in England, than on any part of the continent of Europe.—Voltaire himself borrowed much from the English freethinkers Morgan and Tindal; and if Collins and Toland be added, ample materials may be discovered, as elements for Rationalism, when these were imported among a people who, if not by nature fonder of theories and speculations than some others, have, on account of the social and political condition of their country, found less vent in other directions for their energies, than those who live in an atmosphere of greater civil freedom.

Toland's book, entitled "*Christianity not Mysterious*," might alone be considered as an adequate germ of all skepticism; and the reception the author met with, in the beginning of the eighteenth century, at Hanover and Berlin, indicate that the higher classes, at least, of German society, were not unprepared to sympathize with an innovator who had retired from England, his native country, to avoid the obloquy he had incurred: whose book had been burnt at Dublin by the hands of the common hangman, according to the mode *then* in vogue of attempting to suppress error,—and who openly published himself to be a Protestant latitudinarian. We have the authority of Twesten[*] for the fact that the first *replies* to the English deists, which were translated into German, were wholly inefficient as remedies, and did but aggravate the evil; they diffused a poison, which the antidote was not adequate to neutralize.

The encouragement afforded by the popular monarch, Frederick II. of Prussia, to the infidel literature of France, and the reception of its abettors at his court, added the influence of royal patronage to the seductions of a volatile skepticism; and rendered fashionable an equal license of sentiment and manners. The birth and growth of German literature, which date from this period, were little else than decay and death of religion: and the king himself lived to regret the mischief to which he had been so powerful an accessory.

The critical dictatorship set up by Nicolai[†] of Berlin, which in the latter part of the eighteenth century gave law to multitudes of German readers, was of a complexion decidedly and boldly infidel; and the dry and frigid commentaries of the Arian and Remonstrant schools, which had been introduced into Germany, were but ill calculated to produce a race of men fitted to stem the threatening torrent of error and corruption.

In philosophy, Wolfianism declined, and a sort of *Eclecticism* gained ground, more characterized by popularity than depth; but professing to be guided by utility and common sense.—More or less of this school were the systems of Basedow, Mendelsoho, Steinbart, Eberhard, Plattner, and Garve; of these speculations a superficial utilitarianism, of a character hostile to Christianity, was the chief basis.

Among the first theologians, in whose systems the theological tendency of either a false or misplaced philosophy became evident, were Baumgarten, who died in 1765,—and his contemporaries Ernesti, and Michaelis; the two former of whom, however, faithfully adhered to the doctrines of Christianity; nor did Michaelis formally deny them, notwithstanding his low views of Scripture. Even *Semler* himself, who may be regarded as the more immediate instrument in forming the rationalistic school, did not directly abandon the Christian system, although he neutralized it by a cold, speculative criticism, founded on assumed and mistaken theories of interpretation. Hence theology still deteriorated, both under his influence and that of other disciples of Baumgarten, Ernesti, or Michaelis; among whom may be named Morus, who taught that, amidst so many controversies, what is directly moral in Christianity ought alone to be retained; also the celebrated critic Eichhorn, who robbed religion of all claim to the supernatural.

While the abettors of these alarming innovations were continually increasing, the orthodox clergy appear to have offered comparatively little efficient counteraction. The way was prepared for an extensive defection from the truth; and attempts were made to conciliate avowed skeptics, by giving up all that renders Christianity a peculiar system; by lowering it to the level of a mere human invention, wrapped in a symbolical or oriental garb, and containing nothing more than ordinary truths, discoverable by reason, and adumbrated in mythic representations:—in short, by reducing Christianity to a form of natural religion—witness the efforts of Nosselt, Teller, and Spalding.

Towards the close of the eighteenth century, the popular philosophy gave place to the metaphysics of *Kant*, which aimed at a more profound analysis of the faculties of the human mind; and which, whatever its fundamental defects, had the merit of diffusing in the German universities a spirit of deeper reflection, favorable, in its ultimate tendency, to a reception of the highest religious truths. Its immediate effect, however, on theology, which it brought under its dominion, was to give consolidation to the scattered and disjoined materials of rationalism.

Fichte, a disciple of Kant, conceived that his master's system warranted him to infer that there is no necessary relation between the impressions of human consciousness and the reality of things; which dogma Kant had left in uncertainty. Fichte consequently denied, with some of the British philosophers, all evidence of the existence of a material world. This new system did little to produce that humility of reason, which, as it is the most genuine philosophy is also essential to a just reception of revealed truth.

Schelling, in opposition to the views of Fichte, maintained, in his *Nature-Philosophy*, that our knowledge of the correspondence between thought and outward existence, rests on intellectual *intuition;* and in Germany, where the changes in philosophy have exerted so great an influence on religion, identifying the Deity with nature, has nevertheless been regarded by some friends of the truth as leading to a species of *reflection* ultimately favorable to a transition to the genuine doctrines of Christianity.

The views of *Jacobi*, who died in 1819, were opposed to the Critical Idealism of Kant, the Scientific Theory of Fichte, and the Pantheism of Schnelling. Jacobi founded all knowledge not received by the senses—on *belief;* which he described to be a sort of *internal sense*, or the instinct of reason appropriated to *truth*, of which he considered the organ. All religious knowledge, therefore, he supposed to be attained by a kind of immediate consciousness. Historical evidence not being thus direct in the information it conveys, Jacobi rejected this proof of religion; limiting himself to the *natural revelation of their inner man;* and leaving the door open to an unlimited philosophical mysticism, without any test of truth beyond the impressions of the individual. Connected, in some respects, with this school of the philosophy of *sentiment*, are Koppen, and Salat; and with greater modifications, Schulze, and Herbart.

Allied to the Kantian school, are Krug and Fries, the latter of whom symbolized in a great measure with Jacobi. Von Eschenmayer and Wagner, whose systems originated in the philosophy of Schelling, became evidently opposed to him, but by speculations not at all less mystical than his own.

Hegel, also of the school of Schelling, held a pantheistic system of absolute idealism. This theory contains the seeds of a deep infidelity, which is exemplified in some of Hegel's followers, as in Strauss, author of the *Leben Jesu.*—Among these there is a disposition to deny the sublime truths of a personal GOD, a personal immortality, and the resurrection of CHRIST. Other Hegelists, however, as Goschel, have been led, by their Christian feelings, to attempt to turn this philosophy to account, in favor of the Christianity of the New Testament.

The various forms and degrees of Rationalism which have prevailed in Germany, from about the middle of the eighteenth century, have all been mixed up more or less with several of these systems of philosophy; and the spirit of daring speculation has made dreadful havoc in every department of theology. Although it is true, indeed, that the absolute infidelity, and the *Naturalism*, in the forms of materialism and pantheism, which have been maintained by some of the *philosophers*, are not to be confounded with *Rationalism* properly so called; and though we must not charge on the German Churches the tenets of those who, as Paalzow or Wunsch, have avowedly followed in the steps of the English freethinkers; or have symbolized with them by openly advocating natural religion to the exclusion of Christianity, as Bahrdt, Venturini, and the elder Reimarus, author of the attacks on Revelation contained in the *Wolfenbuttel Fragments*, edited by Lessing,—yet it must be admitted that the contact of theology with these infidel speculations has corrupted it, in Germany, to a far greater extent than it was influenced, in England, by our earlier and more celebrated deists.

The neological method of dealing with Christianity was, in a great measure, brought into fashion by the speculations of Semler, who is recognised as having led the way to modern Rationalism, some of the adherents to which system have gone the length of boldly advocating a decidedly infidel theology. The name *Rationalism* or *Antisupernaturalist*, is applied in Germany, in strictness, to those, who, while they profess to regard Christianity as a divine institution, and JESUS as the messenger of Providence, sent for the welfare of mankind,—deny that there is any thing in the Scriptures which involves the supernatural or miraculous agency of GOD, and maintain that Christianity is merely designed to introduce, confirm, and diffuse in the world, a religion to which reason itself might attain.[*] Of this school, though differing in the shades and degrees of their sentiments, have been, among others, the philosophers Steinbart, Kant, and Krug, and the theologians Teller, Henke, Thiess, Paulus, Schmidt, Loffler, Rohr, Wegscheider, and Schulthess. De Wette and Hase, have held a more modified and sentimental kind of Rationalism.

The periodical press has also lent its aid to disseminate the poison of skepticism and unbelief, in such journals as the ***Kirchenzeitung***, Rohr'e ***Prediger-Magazin***, or the ***Halle'sche Literatur-Zeitung.***

Another class of divines receive the Old and New Testament as a revelation from GOD, in a higher sense than the Rationalists allow; admitting that it contains things *above* reason; and regarding it as a depository of divine knowledge, communicated in a mode different from the ordinary course of Providence. They do not, therefore, professedly deny the reality of the Scripture miracles; yet they distinguish between the original, and the present evidences of Christianity, in a manner which deprives it of the solid basis on which it rests—historical testimony; for they maintain that whatever might be the effect of the miracles which attended Christianity, at the outset,—the principal, if not the only truth of its divinity *to us*, is its internal evidence of truth and goodness. To this school have belonged Doderlein, and Morus; and latterly, among others, Von Ammon, Schott, Niemeyer, and Bretschneider.[†]

Though divines of this class have differed in theory from the Rationalists properly so called, it is certain there have been not a few among them who have so far symbolized with the thoroughgoing rationalistic school, as practically to do away with the essential doctrines of the Christian faith. Amidst the chaos of speculations, theological as well as philosophical, that have inundated Germany, the shades and hues of unbelief have been multiform and various; and where the strictest Rationalism has not been avowedly maintained, Christianity has often been employed as little more than a kind of veil to some system of human philosophy. Hence among this large class, many of whom have termed themselves *rational-supernaturalists*, and *super-natural-rationalists*, in distinction from the *systematic* rationalists, the neologistic innovations have prevailed to such a degree as to produce lamentable effects in lowering the general tone of Christianity.[‡]

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[*] Dogmatik.

[†] Founder of the Allgemeine Deutsche Bibliothek.

[*] Vid. Apologie der Neuern Theologie des Evangelischen Deutschlands, gegen ihren Neuesten Anklager. Von D. K. G. Bretschneider Oberconsistoriabra und Generalsuperintendenten zu Gotha. Halle, 1836.

[†] Apologie, &c.

[‡] Bretschneider describes as evangelical those divines who rest the divinity of Christianity chiefly on the internal evidence; such, he says, are the majority of the German clergy, among whom he ranks himself. It would seem, therefore, according to Bretschneider, that the term "evangelical" may sometimes mean those who are not the most daring rationalists.

From the British Magazine.

DESTRUCTION OF THE TEMPLE.

Sir,—Should you think the following brief remarks upon a passage of Scripture worthy the notice of your numerous readers, I shall be glad of the opportunity which their insertion in the British Magazine will afford, of having my interpretation of the passage confirmed or refuted by some of your able correspondents.

The passage I allude to, is St. John, chap. ii. 18–22. After our LORD had driven the traders out of the temple, the Jews said to him, "What sign showest thou unto us, seeing that thou doest these things? JESUS answered, and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? *But he spake of the temple of his body.* When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which JESUS had said."

All the commentators whose notes I have been able to consult, agree in limiting the sign here given by JESUS to the death of his natural body on the cross, and his subsequent resurrection; and they imagine him in speaking to have pointed to his body, "Destroy THIS temple," &c. Now, without denying that this was a *portion* of our LORD's meaning, I think another interpretation may fairly be given to the term, "the temple of his body," of which the evangelist assures us JESUS spoke; it seems evident, indeed, that the Jews did not understand the words of his natural body, but supposed them to have a reference to the noble pile of building wherein this conference took place. May we not then interpret the words as referring to the mystical body of CHRIST, the Church to be by him established, which as a spiritual temple, was to supersede the necessity and use of that material temple which the Jews looked upon with such delight and veneration? I would paraphrase the passage thus:—

"Destroy this temple,—or, this temple, great and beautiful and holy as it is, is shortly to lose that grandeur and beauty and holiness; as a temple, the virtue of it shall be destroyed; but, nevertheless, in three days I will erect another temple, exceeding even this in *spiritual* beauty and magnificence."

And thus it was; when the hour arrived that JESUS must die for the sins of the world, after having suffered all the indignities and tortures which the malice of his enemies could inflict, he exclaimed, "It is finished," and expired. In that moment was the temple destroyed, its virtue gone; the great sacrifice so long prefigured by the morning and evening sacrifices of the law, was at length offered; the veil was rent in sunder; the Levitical priesthood had finished their office—they had prefigured the great High Priest who now by the one offering of himself did away with the necessity for their daily ministrations; the outward structure of the temple indeed stands; the goodly buildings, the magnificent portals, the spacious courts, are the same. Then on the third day, the evening sacrifice still smokes on the altar; the priests and Levites stand in order, and perform their wonted functions; the people are assembled, and offer up their prayers and their praises to the GOD of Israel; but this goodly temple is no longer the chosen seat of the Most High,—he no longer exclusively dwells between the cherubim. The building is there, but the glory is departed; there is a new, a better, a holier, a more durable temple erected, which, beginning from Jerusalem as a centre, hastens to lengthen its ends and to strengthen its stakes, until it embrace within its capacious limits the whole dwelling-place of man. The true temple erected by CHRIST is found, not amidst the magnificence of that made with hands, which was forty and six years in the building, but in that secluded upper room where the disciples were assembled, and where their risen LORD appeared to them and blessed them. This is that mystical body of CHRIST, the Church, concerning which it appears to me he speaks in the passage before us, no less than of the resurrection of his natural body from the grave.

PROCEEDINGS OF THE MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

(*Continued.*)

New York, May 15, 1837.

During the absence of the subscriber, a friend will submit to the Trustees of the General Theological Seminary of the Protestant Episcopal Church of the United States, in reference to the department of Pastoral Theology and Pulpit Eloquence, the following report:—

At the request of the Standing Committee of the Seminary, the subscriber entered upon the duties of this professorship in October last, and has given to them as much of his time and attention as was consistent with his other avocations. It is a matter of sincere regret to him, that the state of his health required their discontinuance about the middle of March last.

At the early part of the first session, in addition to the public exercises which occupied the whole of Monday, he devoted *three* hours on the *Tuesday* of each week to the hearing of *recitations* from the three classes—one hour being allotted to each class. On the statement, however, that these recitations on that day were found to interfere with due preparation for another department, they were discontinued, notwithstanding their evident importance: although those of the senior class were, for some time longer, crowded into the exercises of Monday. Since October last the subscriber has had from the several classes *twenty-two recitations. The Church Service* has been read *thirty-five* times by *seventy* young men. There have been delivered publicly and criticised, from the senior class, *sixty-seven* sermons; middle and junior class, *fifty-one.* There have been handed in for private criticism about *thirty.* The inability of the subscriber to continue his services to the end of the second session, will be received, he trusts, as a sufficient apology for the students, in not having handed in or delivered the required number of discourses, which, from the spirit evinced by them, he feels persuaded they would have done under other circumstances, as he can bear testimony to their willingness and punctuality in discharging the duties respectively assigned to them.

The experience of a second year has deepened the conviction, on the part of the subscriber, that full justice to this important and interesting department can only be rendered when it commands the undivided services of a qualified professor. In the incipient measures towards this end, he rejoices; and he trusts that the zeal and liberality of Churchmen will not permit them to be long in reaching their completion.

He trusts he will be pardoned for again suggesting to the Trustees at their annual meeting—that one day in the week, even if every hour of it be improved, is not more than sufficient for the *public* exercises in the reading of the service and the delivery of sermons, and that at the least, *one hour* weekly should be allotted to each of the classes, for recitations to the professor in this department, or attendance upon lectures to be by him delivered. He would also hint the importance of some additional strictness of requisition, as to *proficiency* in ***English composition***, before admission into the Seminary.

All which is respectfully submitted,
HUGH SMITH.

The report of the Library Committee was read as follows:—

To the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.

The Library Committee respectfully reports, That at the last annual meeting of the Board, measures for the restoration, improvement, and increase of the library were in progress, but not far enough advanced to be reported.

The occupation of the library during several years as a chapel, recitation-room, and place for meetings ordinary and extraordinary, had undoubtedly exposed it to serious injury. Many valuable books needed to be rebound, others to be repaired, and all to be cleansed and rearranged. The measures taken for the increase of the library, also, required provision for the accommodation and disposition of accessions.

The joint Committee for the increase of the library, on consideration of its state, deemed it necessary in the first place to put in order the books now in possession, and resolved to expend for that purpose the proceeds of the funded capital, to the amount required. Accordingly, after examination, and a detailed report by the librarian, he was authorized to carry their resolution into effect.

Thirty-four volumes in folio, 20 in 4to., 39 in 8vo., and 12 in 12mo., (in all 105 volumes,) were half-bound in Russia; 3 volumes in folio, 11 in 4to., 117 in 8vo., and 20 in 12mo., (in all 150 volumes,) were half-bound in calf; and 84 volumes in 8vo., and 5 in 12mo., (in all 99,) were half-bound in sheep—in all 355 volumes entirely rebound.

A considerable number of volumes that did not require to be entirely rebound, (many of them too bulky, and some too valuable to be sent away from the premises without actual need,) were repaired by workmen employed in the library itself. In all 161 volumes were thus repaired.

The total expenditure for these purposes has been $442 02.

To put the library in *complete order*, the expenditure of at least $500 more in the same manner would be required. The Committee has confined its attention to *repairs indispensable for the preservation of the books.*

During the vacation the contents of the library were entirely rearranged, numbered, and compared with the catalogues.

The Committee regrets to state, that by their comparison 59 volumes have been ascertained to be missing. Of these 3 are in folio, 7 in 4to., and 49 in 8vo., and under—17 sets are thus broken.

A corresponding deduction is therefore to be made from preceding reports. Instead of 4964 volumes represented as in the library on the 22d of June last, there were but 4905, of which wer folios 932, quartos 734, octavos and under 3239

There have been added during the year,—

By purchase, on account of the donation by Messrs, Stuyvesant and Ward, to found a professor's alcove:—14 volumes in folio, 20 in quarto, 59 in octavo and under—in all 92 volumes.

By purchase, on account of the fund for the increase of the library, under the direction of a sub-committee of the Joint Committee, from lists prepared at their request by the Faculty:—121 volumes in folio, 179 in quarto, 545 in octavo and under—in all 855 printed volumes.

By donations, (of which a list is annexed in schedule A,) 18 volumes in folio, 20 in quarto, 131 in octavo—in all 169 printed volumes. 1 MS. roll in Hebrew; 1 MS. sheet in Turkish; 1 MS. in folio, in Spanish; 21 MS. volumes in quarto, in Latin; and 3 engraved portraits, mounted, framed and glazed.

Total number of *printed volumes* now in the library:—

Folios 1085, quartos 953, octavos and under 3973—in all 6011.

Manuscripts.—4 rolls in Hebrew; 1 sheet in Turkish; 1 thin unbound folio, in Spanish; 1 bound folio, in English; 2 thin unbound quartos, in Latin; 22 bound quartos, in Latin; 1 bound octavo, on vellum, in Latin; and sundry letters and other papers unbound.

Signed by order of the Library Committee,
BENJAMIN T. ONDERDONK,
Chairman.
Attest,
W. R. WHITTINGHAM, *Secretary.*

Donations received since last report, (summary of schedule A. see printed proceeding of 1836, p. 103,) viz. from

Rev. H. H. Baber, of the British Museum, England, through the Rev. T. H. Horne, 1 vol.
Rev. Isaac Boyle, through Mr. Burroughs of the Seminary, 1 vol.
Mr. James Burgess, of New York City, 1 vol.
Thomas Chapman, Esq., Camden, New Jersey, 1 vol.
Rev. F. H. Cuming, of New York, 5 vols.
Rev. William Dansey, of Donhead, St. Andrew, England, 2 vols.
Mr. William E. Eigenbrodt, a student, 1 vol.
Hamilton Fish, Esq., New York City, 2 vols.
Mrs. J. Holmes, widow of late Rev. B. Holmes, 1 vol.
Rev. William F. Hook, Coventry, England, through the Rev. Dr. McVickar, 1 vol.
Rev. T. H. Horne, of the British Museum, 13 vols.
Rev. Bethel Judd, D. D., Cheshire, Connecticut, through the Rev. Dr. Turner, 21 vols.
James G. King, Esq., New York City, through the Rev. Dr. Cutler, 4 vols.
Rev. J. Lamb, D. D., Master of Corpus Christi College, Cambridge, England, through the Rev. Dr. Delancey, 1 vol.
Rev. Charles Webb Le Bas, of the East India College, Hertford, England, through Edward A. Newton, Esq., 12 vols.
J. Le Conte, Esq., New York City, 1 vol.
Rev. Charles Mason, an Alumnus, 2 vols.
Edward A. Newton, Esq., of Pittsfield, Mass. a portrait of the Rev. Thomas Thomason.
Rev. C. A. Ogilvie, England, through the Rev. Dr. Hawks, 1 vol.
Oriental Translation Fund, London, through the Rev. Dr. McVickar, 23 vols.
John Pintard, Esq., 1 vol.
do Two Portraits of Luther and Calvin.
Professor Henry Reed, of Philadelphia, 1 vol.
Messrs. Rivington, London, 7 vols.
Rev. Hugh J. Rose, of England, through E. A. Newton, Esq., 5 vols.
Mr. George Sayres, a student, 1 vol.
Mrs. Smith, of Philadelphia, 2 vols.
Lieut. Alex. J. Slidell, U. S. N., through Rev. Dr. Turner, 1 vol. MSS.
"Some Friends of the Institution," 1 vol.
Swords, Stanford & Co., New York, 1 vol.
Rev. S. H. Turner, D. D., 2 vols.
Rev. W. R. Whittingham, of New York City, MSS. 21 vols.
Rev. W. R. Whittingham, of do., volumes, 2.
" " MS. roll, 1.
" " Turkish Firman, 1.
Venerable Edward Wix, Archdeacon of Newfoundland, through Rev. Dr. Anthon, 1 vol.

On motion, *Resolved*, That so much of the report of the Library Committee as refers to the loss of volumes, be referred to the Committee on the state of the Seminary.

On motion of Dr. McVickar, *Resolved*, That a committee be appointed, consisting of one member from each diocese represented in the present meeting of the Board, to take into consideration the deficiency of contributions for the funds of the Seminary during the past year, and report during the present session the best means in their opinion of obtaining funds equivalent to the necessary expenditures of the institution.

Drs. McVickar, Delancey, Crocker, and Judd, and Messrs. Collett, Newton, and Paynter, were appointed this Committee.

On motion of Bishop Onderdonk, *Resolved*, That for the remainder of the session the Committee on the examination of the Students be increased to nine.

Whereupon, Drs. Wheaton, Milnor, Crocker, and Delancey, were added to the Committee.

Wednesday, St. John's Chapel, June 28, 5 P. M.

The Trustees met pursuant to adjournment.

Present—Bishops Brownell, H. U. Onderdonk, B. T. Onderdonk, Ives, and Doane—Rev. Drs. Crocker, Jarvis, Judd, Wheaton, Lyell, Milnor, McVickar, Eastburn, Taylor, Schroeder, Delancey—Rev. Messrs. Cuming and Boyd—Messrs. T. L. Ogden, D. B. Ogden, Stuyvesant, Paynter, Newton, and the Secretary.

The meeting was opened with prayer by Bishop Brownell.

The minutes of yesterday were read and approved.

The Board proceeded to an election to supply vacancies upon the nominations which had been made on Monday, whereupon, it was moved and carried, that the Board go into a *viva voce* election upon said nominations.

The Rev. Levi Bull and Mr. Benjamin Stiles were elected Trustees of the Diocese of Pennsylvania, and Mr. John A. Dix was elected a Trustee of the Diocese of New York.

Bishop Ives nominated the Rev. William M. Green, as a Trustee for the Diocese of North Carolina, in place of the Rev. Dr. Avery, deceased.

On motion of Dr. Delancey, *Resolved*, That it be referred to the Committee on the Internal Discipline of the Seminary, to inquire and report if any and what regulations may be necessary in relation to the regular attendance of the Students on the duties of the Seminary, and the power of the Faculty to grant leave of absence from the same; and also what special regulations, if any, may be expedient in regard to beneficiaries.

Bishop H. U. Onderdonk submitted the following resolution:—

Resolved, That when the Faculty give leave of absence, or permission to withdraw, to any Student who is a candidate for Orders, they shall immediately inform thereof the ecclesiastical authority to which he belongs. And no leave of absence shall be granted to a beneficiary beyond one month at a time.

Whereupon, on motion, it was referred to the same Committee.

Dr. Delancey was appointed by the Chair on the Committee of Internal Discipline, in place of Mr. Huntington, who, it was understood, had left the city.

On motion of Mr. D. B. Ogden,

Resolved, That it be referred to a committee to report to the next stated meeting of the Board, if any, and what alterations may be necessary in the 3d Article of the Constitution in relation to the appointment of Trustees.

Bishop B. T. Onderdonk, and Messrs. D. B. Ogden and T. L. Ogden, were appointed this Committee.

The Committee appointed to draft resolutions expressive of the sense which this Board entertains of the virtues and services of the late senior bishop, reported as follows:—

Whereas it has pleased ALMIGHTY GOD, in his wise providence, to remove from the Church on earth, since the last meeting of this Board, the Right Rev. William White, D. D., Bishop of the Diocese of Pennsylvania, and Senior Bishop of his Church: therefore,

Resolved, That the Board acknowledges with fervent gratitude to ALMIGHTY GOD that goodness which continued to the Church so long the influence and example of Bishop White.

Resolved, That the zeal and ability with which Bishop White uniformly advocated that sound learning in the Christian ministry, which he himself so admirably exemplified, should ever be held in honor by the Board, and should stimulate its members to new efforts in the cause of theological education.

Resolved, That in the opinion of this Board, the earnestness and constancy with which Bishop White promoted the establishment of the General Theological Seminary, the dignity and ability with which he continued to preside in its councils, and the support which to the last be extended to it by his wide influence and elevated example, entitle him to be held in perpetual honor by all who have at heart the best interests of learning and religion.

All which is respectfully submitted for the Committee,

G. W. DOANE, *Chairman.*

Whereupon, on motion, *Resolved unanimously*, That the Report be accepted, and the resolutions therein contained adopted.

Resolved, That the Secretary be directed to forward a copy of the same to the family of the late Bishop White.

On motion of the Secretary,

Resolved, That the Committee appointed to take into consideration the deficiency of contributions for the funds of the Seminary during the past year, and the best means of meeting such deficiency, be requested to consider and report upon the expediency of this Board taking any farther steps in relation to the course of measures indicated in the resolutions of the Board of the 22d of October, 1832, and approved by the General Convention on the 30th of the same month.

On motion of Dr. Delancey,

Resolved, That it be the duty of the Secretary, in conjunction with a committee of two persons, to ascertain, on or before the 1st of May next, where the Trustees of the Seminary, not resident in the city, may be provided with accommodations during their attendance at the next meeting, and in the name and with the concurrence of the persons concerned, to invite the Trustees to reside, during their visit to the city, with such persons, and to ascertain whether they propose to attend or not. (Adjourned.)

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

METHODISM IN NEW ENGLAND IN THE EIGHTEENTH CENTURY.

Mr. Editor—It occurs I suppose in all ages, that there are some men who, having tasted at the fountain of knowledge, and discovered it to be 'power,' (whether for good or for evil,) grow fascinated with the *power*; and that they may enjoy the pleasure of its exertion without the price of reading, reflection, and assiduity, *invent*, or fancy they are able to see by intuition, doctrines, and principles, and systems, which they use and teach as truths. It happens of course that sober and wise minds see these discoveries, when exhibited by their authors, to be contradictory to the experience of past ages; and being error itself, to be pregnant with dangerous and fatal consequences; but their abettors evade the argument from experience, by averring a change of circumstances and appearances in the progress and history of man and society. It appears to the writer that the present age is characterized by a superabundance of the class of minds that has been described; and *that* because so many are called to *use power*, who have only had access to *little* fountains, containing a little knowledge.

The accompanying morsel of truth and soberness relating to events of nearly 100 years ago, while it speaks with the voice of the past, is yet so fortified by the experience of the present, as to be armed against the evasive argument above noticed. Men are *not* since changed; and the neglect of these counsels of wisdom *has* produced all the evils foreseen and foretold.

The writer of the subjoined letter was a Congregational minister at Stratford, Connecticut, and the style, forcible, precise, and smooth—the spirit, the meekness of wisdom—and that love, which gilds the truth it utters—speak highly for its author, and make one feel glad at the thought, that many such men, though unknown to the world, *have* lived in days past, and left their impress on various circles of society; and the hope that many such are *still* living, though in an unambitious obscurity. I copy from the original manuscript draft.

Yours, J.

"*Stratford, May* 20, 1795.

"To Dr. Nathan Williams, Tolland.

"Rev. and Dear Sir,—I understand by a message that you desire me to give some general account of the conversation I had formerly with some itinerants of the Methodist denomination who officiated in this place.

"I shall premise, that in June, 1791, Mr. Smith, having been ordained a deacon in the Church of the Methodists, came into this parish, and, without consulting me, and without my knowing that he was in the Society, preached a lecture. When I understood it, I observed to a certain man within the Society, whom I found affected to these itinerant preachers, that I should be glad to have an interview at my house with any of the gentlemen of this order, who might come into the parish. I suppose Mr. Smith was made acquainted with this general invitation. Accordingly, after he had preached *two* lectures, as I understood, and appointed a *third*, he made me a visit in company with one of his friends. We soon entered upon conversation respecting such an itinerancy as the Methodists[*] practise. I objected to it. Mr. Smith endeavored to defend it: the arguments made use of on each side, it is needless, Sir, to mention particularly to you. Mr. Smith attempted to evade the force of the arguments from the passages of Scripture which I alleged.

"In the course of the conversation, I put this question to Mr. Smith, viz. Whether he allowed that the Churches of New England are Churches of CHRIST? He granted that 'they are;' but added that 'they were fallen into a Laodicean state.'

"I then pointed out the ill consequences of such a system of itinerancy as was practised above fifty years ago by a celebrated preacher from England and many of our own divines, and is now practised by the Methodists, viz.—Preaching where they please and when they please, at least, where they can be admitted at the invitation of any one person or a few, &c.; going from town to town, and from state to state, where there are fixed ministers, &c.

"I observed to this purport, that by such a mode of procedure the Churches had received wounds from which they had not recovered to this day; that it laid the foundation for many groundless and sinful schisms, separations, &c. Mr. Smith observed to this purport, that he had a *right* to preach, upon the invitation of private persons, in *any* place where there was one or more unconverted sinners. At the same time, he disclaimed the idea of promoting schisms and separations from Churches; said it was *not* his design, and averred that his *great design* was to call sinners to repentance and faith in CHRIST, or to call sinners to CHRIST.

"However, he appeared soon to forget himself: he not only pursued dividing measures, by carrying on separate meetings, contrary to the mind of the pastor, the body of the Church and many respectable members of the congregation; but undertook to baptize children in this Society, to form and constitute a *class*, as I understand, and to perform all ministerial acts which are allowed to a deacon according to the Methodist plan. How to reconcile these things with his express declaration to me at my house, I am at a loss: his conduct appeared inconsistent with his *explicit professions.*

"A considerable time after the conference with Mr. Smith, I had a short interview with Mr. Rayner, a Methodist preacher then in this circuit. Amongst other things, I proposed to him this question, 'Whether the ministers of the New England Churches are gospel ministers?' He granted, 'they are;' but added, 'he believed they were not all regenerate men; neither, according to his sentiment, were all the Methodist ministers.' He was opinion that some of the latter, as well as the former, were not good men.

"For certain reasons, I shall write upon a point which does not fall within the limits of your proposal, by your message.

"I observe in the fifty-fourth page of Mr. Roberts'[†] letter, in which he makes remarks upon your sermon, entitled 'Order and Harmony in the Churches of CHRIST, agreeable to GOD'S Law;' that he quotes, with apparent *approbation*, Mr. Whitefield's reproaches, cast upon the ministers of New England, in the words following, viz.—'How often did Mr. Whitefield call your ministers 'Blind guides,' 'Dumb dogs,' 'Velvet-mouthed doctors,' &c.?'

"Mr. Whitefield, I think, first visited New England in the year 1740. He was then a *young* man. His zeal was flaming, but, unhappily for him and our Churches, *it was not sufficiently tempered with knowledge*, and guided by charity. His knowledge of men and things was then small and superficial, compared with what it was some years after, when he had arrived at the meridian of life. It is very true, that in the fire of youth, he uttered such severe censures and opprobrious language as Mr. Roberts represents, when his acquaintance with the ministers of the country was but small; but upon a more extensive acquaintance, he evidently appeared to have changed his sentiments.

"I remember to have heard him preach a morning lecture in Boston, as late as the year 1754, about fourteen years from his first coming into New England. In his sermon he observed to this purport, 'that many ministers in Europe have no more of CHRIST, or the peculiar doctrines of Christianity in, at least, *many* of their sermons, than may be found in the writings of the old heathen philosophers, *Plato* and *Seneca;* but with the New England ministers it was not so. And he was fully persuaded, that no part of the Christian Church[‡] was blessed with a better set of evangelical ministers, than the churches of New England.' This he delivered before a crowded auditory, in one of the largest meeting-houses in the town; and I have no reason to think that he acted a part, or was insincere in this declaration. His acquaintance, at that time, was extensive—his judgment mature; and his zeal, directed by age and experience, was under much better regulation than it had been in the inexperienced and fiery period of youth. Now it would be a very severe reflection upon Mr. Whitefield's memory, to make him call 'blind guides,' 'dumb dogs,' &c., 'a very good set of evangelical ministers—as good a set as any part of the Christian Church is blessed with.' There is good evidence that Mr. Whitefield, explicitly and publicly, in his preaching at Boston, retracted those rash and uncharitable speeches, by which, in youth, he had injured the body of the New England divines of that day. However, had he *published his retractations* by the *press*, as he had done his *censures*, he would have done more honor to religion, and rendered his character more bright. Were he now living, I have no doubt he would be grieved at the uncharitableness of the Methodists, (and of *others* who have since taken the tone which they *then* indulged,) and severely reprove them for it. They imitate him in his juvenile rashness and uncharitableness. Happy, if they would bethink themselves, and imitate him in the candor and charity of his more advanced years.

"Dr. Doddridge, in his day, though pleased with what appeared to him good in the Methodists *in England*, and extenuating their faults as far as justice and truth would allow; yet candid as he was, 'he was greatly displeased with their anathemas and uncharitable censures, and observed this conduct of theirs with great concern,'—and so must every other good man.

"The Methodist teachers have, I believe, but small *personal* acquaintance with any of [the] Congregational ministers in this country, and *none at all with most* of them. It is very unhappy that they fix upon such criteria, or distinguishing marks, as some of them do, to determine their character. I wish they may see their error, and discover what manner of spirit they themselves are of. Opposition to their irregularities, though conducted with meekness of wisdom, seems with many of them to be a strong evidence of unregeneracy.

"May they see their mistake, and no longer pursue dividing counsels, at the expense of love and peace.

"Your affectionate friend and brother,

J—— W——."

For the Churchman.

There are at least two qualifications indispensable to the minister of CHRIST. One is that he know the truths of the Gospel: the other, that he can speak the language of human kind. Of these endowments, it is well known that the first is only possible where the mind has been new-created by the HOLY GHOST: for, "the natural man receiveth not the things of the Spirit of GOD: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is not in the power of mere reflection, though this may attain a multitude of truths which education can never impart—it is not even in the power of this best of all the means, in possession of the natural man for the acquisition of spiritual truths, to convey to the soul shrouded in the darkness of sin any of the ideas peculiar to the Christian faith. The verbal propositions enunciating them may be familiarly entertained—they may be often uttered, and formally expounded—they may even be held in a well connected system, and yet no just apprehension of them be ever gained. Hence it is that some who are duly trained by human art for the sacred office, and rightly admitted to the exercise of its functions, accomplish little of the work to which they are appointed. They perform in a heartless manner the inspiring services of the Church, and make repeated proclamation of sentiments that would be gospel truths, if the utterer had known their power; but in relation to the peculiar influences of the Holy Spirit, they stand as non-conductors to the souls of men. This *is so*, and it must be so, as long as the established laws of the intellectual and moral world remain as they are: speaking generally, and of course making due provision for such apparent exceptions, possibly real in some cases, as the difficulty of forming right judgments may require, the minister of CHRIST can only give what he has received—grace to his flock will not, through his agency, go beyond its achievements in his own soul. Not a few, it is to be feared, are the instances at the present day, where such is the real secret of the spiritual barrenness which meets the eye of piety in almost every direction.

But allowing the first qualification of the Christian minister to have been attained, there may still be a lamentable deficiency in the *power* of speech. It is not every man that speaks the language of his kind. Does any reader ask the intent of this assertion? I am not confident in what form the answer can be made acceptable to all, but one method of reply may be found in a train of thought analogous to that by which Wordsworth has defended his theory of poetic diction. I quote a single passage. Speaking of men in the more humble walks of life, particularly rustic, he informs us: "The language, too, of these men is adopted, (purified indeed from what appear to be its real defects, from all rational or lasting causes of dislike or disgust,) because such men hourly communicate with the best objects from which the best part of human language is originally derived; and because, from their rank in society and the sameness of the narrow circle of their intercourse, being less under the influence of social vanity, they convey their feelings and notions in simple and unelaborated expressions. Accordingly, such a language, arising out of repeated experience and regular feelings, is a more permanent and far more philosophical language than that which is frequently substituted for it by poets, who think that they are conferring an honor upon themselves and their art, in proportion as they separate themselves from the sympathies of men and indulge in arbitrary and capricious habits of expression, in order to furnish food for fickle tastes and fickle appetites of their own creation." The spirit of this passage includes much of important truth relative to the language of the pulpit. *It* should be substantially that of common life in the age and nation where it is employed; and hence materially different from the dialect so often derived from more knowledge of books than men, a medley from the speech of philosophy, literature, and systematic theology, which for the multitude is truly barbarous, (in the grammatical sense of this word,) and mostly unintelligible, and that too while sounding in their own ears like speech to which they are well accustomed.

It is not my intention to go into details either in exposition or defence of the truths here stated, but in a subsequent essay I shall briefly set forth what seem to me essential but often neglected principles pertaining to this practical and highly important topic. C. S. A.

Bordentown Institute, July 18.

For the Churchman.

Mr. Editor—I am induced to offer a word or two of explanation with reference to the *Chapter Coffee-House*, lest what I stated in my former letter might lead some of your readers to form an erroneous opinion of the clergy of the Church of England, who are not in the habit of frequenting coffee-houses in general.

The *Chapter Coffee-House* to which I referred is a respectable hotel in the central part of the city of London, near St. Paul's Cathedral, where very many of the country clergy find it most convenient, when they visit the metropolis, to take up their abode during their *sejour*. Here all the provincial and colonial papers are regularly filed, and probably "*the Churchman*" among the number, consequently, it has become a place for ecclesiastical information, and is not merely a *rendezvous* for idlers of the sacerdotal order, but a resort for those who wish to know what is going on in the Church.

I am, Mr. Editor,
Yours, very faithfully,
PRESBYTER ANGLICUS.

Life is but short, no time can be afforded but for the indulgence of real sorrow, or contests upon questions seriously momentous. Let us not throw away any of our days upon useless resentment, or contend who shall hold out longest in stubborn malignity. It is best not to be angry; and best, in the next place, to be quickly reconciled.—*Dr. Johnson.*

GRACE.—"O wretched man that I am, who shall deliver me from the body of this death."—Rom. vii. 24. When grace reigns in the heart, sin cannot show itself as it once did: but yet indwelling sin, the law in the members is so subtle, that it will hide itself in secret places, difficult to be discovered, and far more difficult to be destroyed. There it is, and the believer is constrained to adopt the words of this text.—*Burder.*

PARENTAL INSTRUCTION.—"Moses commanded as a law, even the inheritance of the congregation of Jacob."—Among the Jews when a child began to speak, the father was bound to teach him this verse. O let me betimes make my children acquainted with the law which our blessed JESUS has commanded us! It is the best inheritance I can give them.—*C. Mather.*

How many have reason to be thankful for being disappointed in designs which they earnestly pursued, but which, if successfully accomplished, they have afterwards seen would have occasioned their ruin.

THE CHURCHMAN.

SATURDAY, JULY 29, 1837.

MEN OF OLD.—Those who have known the Church of Connecticut in her days of old, when her members were few in numbers but strong in the excellence of their cause and in attachment to all that was distinctive in her doctrine, discipline and worship—and which *is* distinctive (be it never forgotten) only because many in modern times have departed from the common bonds of primitive and catholic Christianity—cannot read the following letters from two of her aged ministers, without emotions of deep and various interest. They were written on occasion of the authors' resigning their offices as Trustees of the Cheshire Academy.

Stratford, June 13, 1837.

To the Rt. Rev. T. C. Brownell, Bishop of the Diocese of Connecticut.

Rev. and Dear Sir,—I was much pleased to learn that the Convention would be holden in New Haven this summer, as my present stay would be so near, that I might possibly be able once more to meet with my brethren. I had made arrangements so to do. But in that I am much disappointed, as the weather is such that I dare not venture abroad. The least cold affects my eyes immediately, and produces much pain. In addition to an earnest desire once more to meet my clerical and lay brethren, I wished to be present at their annual meeting, for the purpose of resigning my office as Trustee of the Episcopal Academy. I was made one of the Trustees of that institution at its first organization, and for many years I never failed to attend its meetings; but for several years past my health has been so bad, that it has not been in my power to attend to any of its concerns. Will you have the goodness, Sir, to present me very affectionately to the members of the Convention, and request them to accept my resignation.

My dear Sir, when I first entered the Church, its condition was not very flattering. Surrounded by enemies on every side, and opposed with much virulence, her safety, and even her very existence, were at times somewhat questionable; but by the united and zealous exertions of its clergy, attended by the blessings of its great Founder, she has been preserved in safety through every storm, and now presents herself with astonishment to every beholder, not as a grain of mustard seed, but as a beautiful tree, spreading its salubrious branches over our whole country. The Church, by a strict adherence to its ancient landmarks, its priesthood, its liturgy, and its government, has been preserved from those schisms which seem to threaten the peace of a very respectable body of Christians in our country. May the same unanimity and zeal which animated our fathers still be preserved in the Church. My days of pilgrimage, I know, are almost closed, and I can do no more than to be in readiness, by the grace of GOD, to leave the Church militant in peace. May I be permitted, Sir, to ask the prayers of my Bishop and his clergy, that my last days may be happy.

That your present meeting may eventuate in much good to the Church, is the sincere wish and fervent prayer of

Your friend and brother in CHRIST,
ASHBEL BALDWIN.

To the Convention of the Protestant Episcopal Church, in session at New Haven, June 13, 1837.

The subscriber, under a realizing sense of his advanced age, and the increasing infirmities which prevent him in some measure from the discharge of public services, hereby resigns his office as Trustee of the Episcopal Academy at Cheshire. He would avail himself of the present opportunity to express his grateful remembrance of the confidence and friendship expressed towards him, as testified by the many highly responsible offices bestowed upon him by the suffrages of this respectable body. He would wish also to express the feelings that are kindled in his heart, when he reflects upon the past and looks forward to the future. At the early period of 1784, he united himself to the Protestant Episcopal Church, from a deep conviction of her apostolic origin and evangelical doctrines, notwithstanding apparently insurmountable prejudices from daily misrepresentations of her polity and doctrines, overcome only by incontrovertible evidence. The Church was in a low and degraded state, similar to her depressed condition in the days of Elijah. There was no Episcopate in the United States—the ways of Zion mourned and few came to her altars. But on the return of Bishop Seabury from Europe, in the fall of 1784, clothed with apostolic authority the Day-spring from on high visited this perishing vine; the Church arose from her degraded state, and put on the beautiful garments of praise. She has continued gradually to increase, until now we are permitted to behold eighteen bishops, and more than eight hundred clergymen, laborers in the sacred vineyard. Still, we trust, is she destined to "lengthen her cords and strengthen her stakes," in the far west, causing the wilderness to blossom as the rose, and sending to Africa and to China "the glorious Gospel of the blessed GOD."

Again, in contrasting the past with the prospects of the future, what must be the feelings of an aged minister of the Church, as he retires from the scene of his public labors?

At the close of the revolutionary war there were but ten Episcopal clergymen in Connecticut; and even as late as when our present Diocesan took the charge of this diocese, there were but thirty-four, where now we are permitted to see nearly eighty. Further, when he looks back, he remembers the time when there was not even an elementary school in this state, to train up young men for the sacred office. The first of this kind in the New England states owes its origin to the venerable Seabury, and a few other individuals, who laid the foundation of the Episcopal Academy. For a series of years, under the faithful direction of Bowden, Smith, and Bronson, it sent forth many a laborer into the harvest of our LORD. Now, cheering is the sight to an aged minister of the Church: we have a number of academies and colleges under Episcopal influence, for training up the rising generation, free from the dangers of heresy and schism. To crown our brightening prospects, and to cause the ways of Zion to rejoice, and to cheer the declining days of an aged minister, we have a flourishing Theological Seminary, the prosperity of which is identified with the prosperity of the Church. Long may it flourish, and long may it continue to send forth its salutary streams to "make glad the city of our GOD."

And now, Rt. Rev. Sir, and brethren of the clergy and laity, permit an old man to express the feelings of his heart, when, as he casts his eye over this Convention, now assembled in this city, where forty-four years ago he was admitted to Priests' Orders, he looks in vain for the venerable Seabury,—his fathers and contemporaries, whose then united hearts and mingled voices implored Heaven's benedictions upon him.—Where are they? Gone to that bourne from which no traveller returns. That he is hastening to the same solemn change is to him an interesting thought. But his heart leaps with praise and thanksgiving, that he sees around him an increased number of faithful witnesses of primitive truth and order, engaged in the same sacred cause of bringing many sons to glory.—With the consoling hope of one day meeting them in paradise, "with the spirits of just men made perfect," and with full confidence that the apostolic faith will finally fill the world with glory, he says with good old Simeon—"LORD, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." With this consolation he now bids you an affectionate farewell.

DANIEL BURHANS.

DR. JARVIS' SERMON.—We hope our readers have not neglected our suggestion that they should procure a copy of the lately published sermon of Dr. Jarvis,—"*Christian Unity Necessary for the Conversion of the World.*" It should find a place in the library of every Churchman. The editor of the Church says of it:—"We have read it with attention: it evinces much learning: the arguments are sound and forcible, and the style clear, eloquent, and impressive." And the Missionary makes it the theme of a eulogy not more earnest than true. "We congratulated the Church," the editor remarks, "on the return of Dr. Jarvis to our shores, after an absence of many years. We may point with pleasure and pride to this sermon as evidence that our congratulation was not without reason. For extent of information, for clearness in presenting, and mildness in conducting the argument, for cogency of reasoning and beauty of style, in a word, for the complete establishment of the point which it proposes, it would have done honor to the Church in any age. We rejoice to know that such 'a minister of the New Testament' is among us. We rejoice to know that already rich fruits of his industry are in preparation for our instruction and enjoyment. In the composition of the present discourse, a mass of notes that would fill a volume has also been prepared, illustrative of some of the most interesting topics of ecclesiastical history, which will soon, we trust, be given to the world. Shall we be thought presumptuous, if we express the hope that these stores of learning, this patient inquiry, this clearness and comprehension of view, this soundness of judgment, this Christian candor and charity, will be applied to the work which most of all is wanted—a history of the Church."

We have, at the same time, reluctantly to express some sentiments of sorrow and regret, that the transmission of our successive numbers to the New York Churchman has not produced for us the benefit, in the way of exchange, of that very able periodical. It is true some mistake may have occurred, or some inadvertence produced this apparent disregard of our humble undertaking in the cause of "CHRIST and his Church;" but, be this as it may, if our valued contemporary should not conceive that an exchange with us would expose him to too strong an imputation of the folly which attached to the hero of old, in accepting iron for golden armor, (see Iliad, book vi.,) we would feel both gratified and benefited by the assistance which his esteemed paper would afford.—*The Church.*

We beg to assure the editor of "the Church," that since the reception of the second number of his journal our paper has been regularly sent to him in exchange, and that we lately took occasion to express the very favorable opinion which we had formed of his labors—an opinion which has been strengthened by every succeeding number of his journal. As to the comparative value of the armor, without arrogating the prowess of Diomede, we must think that the admirable extracts which we have already made from the columns of our new contemporary, will create the suspicion in the minds of our readers that it is he from whom Κρονίδης φρένας ἐξέλετο Ζεύς, and who under this hallucination has been led to place the value of "a hecatomb" at our disposal. But be that as it may, we are happy in the opportunity to alight, as it were for a moment, join hands and exchange gifts, which will prove, we trust, the pledges of an enduring and uninterrupted friendship.

SYSTEMATIC CHARITY.—The organ for affording missionary aid in the Diocese of Connecticut is called the Society for Promoting Christian Knowledge. The demand for the services of the Church in that state renders it of the highest importance to increase the amount of permanent funds at the disposal of the society, and we are therefore glad to see that the Convention have adopted the plan of systematic charity, as affording the most steady and efficacious means of supplying the wants of the Church. We record with pleasure every new instance of the adoption of this plan, from a conviction that its general introduction will be eminently favorable to the sure and quiet growth of the Church.

Resolved, As the opinion of this Convention, that all the objects of the Society for Promoting Christian Knowledge, as specified in the Report of the Treasurer now read, are, in the highest degree, important, and, as such, require the united exertions of the clergy and laity in the diocese.

Resolved, That as the means of the Church are not sufficient at present to accomplish them all, the attention of the Church be mainly directed to the better support of the Christian ministry.

Resolved, That it be made the duty of every parish in this diocese, however small its means may be, to introduce frequent collections as a mean of systematic charity, and that its members be exhorted to give, every one according to his ability, and as GOD has prospered him.

Resolved, That such proportion of these offerings as each society may devote to the objects of the Society for Promoting Christian Knowledge, shall be paid over by each clergyman to the Treasurer, twice a year, viz.—at the time of the Annual Convention, so as to meet the payments to the clergy at Michaelmas, and at Christmas, or as soon thereafter as practicable, to meet the payments to be made at Easter.

CHESHIRE ACADEMY.—Bishop Brownell in his late address to Convention congratulates his brethren on the successful issue of their exertions for the resuscitation of the Episcopal Academy at Cheshire. Since the last meeting of Convention, he remarks, the institution has recommenced its operations with distinguished success, and under its present efficient principal bids fair to become an important auxiliary to Washington College and an instrument of great good to the Church.

We rejoice in this statement, for the constant accession of numbers to our Church increases the importance of having institutions of her own for the education of her youth. "It is well known," says the Bishop, "how much the Church has suffered and how much her growth has been retarded by adverse influences. It is well known that many of our primary schools are even now tinctured with this adverse influence, and that many of our books of elementary instruction are deeply imbued with it." The truth and importance of these views are alike unquestioned, and they should stimulate the members of our Church to do all that lies in their power for the improvement and advancement of elementary Episcopal schools.

HOME DESTITUTION.—Forty additional clergymen are required, according to Bishop Brownell, to give each parish in the Diocese of Connecticut its appropriate pastor. This is an important fact; but in addition to this, the Bishop asserts in the same address, that there are more than SIXTY towns, of which there is hardly one, possessing any considerable population, where an Episcopal parish might not readily be established with promising prospects of success. Such is the increasing confidence in the Episcopal Church in the State of Connecticut.

LIST OF THE CLERGY.—The monthly list of the resident clergy of this city will appear in our next. Notice of alterations or additions should be sent to the Press by Wednesday noon.

THE BISHOP'S VISITATIONS.—Some changes have been made in the proposed order of the Bishop's visitation, and a number of additions thereto, as will be seen by the list of appointments this day published.

SOCIETY OF FRIENDS IN ENGLAND.—As the following facts are of interest and come from a source on which we place full reliance, we think there can be no impropriety in making them public.

Among the fellow-passengers of the late Bishop Hobart, on his return to this country from England, was Anna Brethwaite, a distinguished preacher among the Society of Friends. The acquaintance is understood to have been mutually pleasing, and the agreement of both parties on the fundamental doctrines of Christianity, very great. Before they parted, the Bishop exacted a promise from Mrs. Brethwaite that she would seriously examine the subject of Episcopacy, and test its credibility by the light of the Scriptures.

In carrying this design—for some time deferred—into effect, Mrs. Brethwaite engaged the co-operation of Mr. Wilkinson, for many years Clerk of the London Yearly Meeting, a well educated and pious person, and one who enjoys the highest consideration in the community. The result of the investigation, as we are informed, has been, that Mr. Wilkinson has been baptized and joined the Episcopal Church. The daughters of Mrs. Brethwaite, who are said to be adults, have also been baptized, and attend our Church as members. Mrs. B. herself attends the Episcopal Church, though not as a member.

Our informant adds, that several other members of the Society, one of whom is an eminent merchant of Liverpool, have recently joined the Episcopal Church.

We understand further, that a pamphlet has been published by Mr. Wilkinson, in explanation of the reasons which have induced his change of religious connections. A copy of this pamphlet is in the possession of a gentleman of this city, through whose politeness it is probable that we shall be able to submit some extracts to the perusal of our readers.

We have given these facts as we have received them. It is probable, however, that the change alluded to is connected with the more general change of opinion, which has recently occurred in a large portion of the Society, the secret of which, we take to be somewhat to this effect. In this country, the distinctive principle of the Society, which elevates reason, technically termed the light within, above the Scriptures, being pushed out to its natural and necessary consequences, has led many to the verge of infidelity. In the effort to detect the source of this danger, and to guard against its increase, many of the intelligent Friends in England have been led to adopt the Scriptures as the sole standard and final arbiter of faith. This deference to the paramount authority of the written word has already led many to the reception of the sacrament; and if continued, must either change the features of the Society, or lead to its amalgamation with other bodies of Christians.

THE CHURCH OF ROME, *in her primitive purity, compared with the Church of Rome at the present day: being a candid examination of her claims to universal dominion. Addressed in the spirit of Christian kindness to the Roman Hierarchy.* By JOHN HENRY HOPKINS, D. D., Bishop of the Protestant Episcopal Church, in the Diocese of Vermont.

We insert the title page of this work, merely to apprise our readers of its publication. We have not yet read the book, and must therefore reserve the expression of our opinion respecting it to a future occasion.

MISSION TO WESTERN AFRICA.—Dr. Savage writes from Cape Palmas, (May 11,) in good health after two attacks of fever. The relapse, early in February, was brought on by over exertion. He speaks of being subsequently as free from sickness and ill feeling of any kind as in his native land. The Rev. Messrs. Minor and Payne, with Mrs. Payne, had arrived at St. Jago, (one of the Cape de Verds,) on June 13, and were well. They write in good spirits, expecting to reach Cape Palmas by the 25th of June.—*Com.*

The Agent of the Sunday School Union requests us to state that the accounts unliquidated on his ledger against creditors in this city will be presented for payment next week. The embarrassed state of the funds of the institution will be a sufficient excuse for desiring these calls to be met with promptitude.

The friends of the Rev. Hugh Smith, of St. Peter's Church, of this city, will be gratified to learn that letters have been received from him, stating a material improvement in his health.

FREE CHURCH OF THE REDEMPTION.

At a meeting of the committee of this congregation, held on Saturday evening, July 22, it was communicated to the meeting that the Rev. William Richmond, their minister, had received and accepted a unanimous call to the rectorship of Zion Church, in this city, and likewise that the Vestry of that church would provide ample accommodations for our congregation, in a manner consonant with the principles we entertain. It was, therefore,

Resolved, That it be earnestly recommended to all the members of this congregation to attend Zion Church, to subscribe as liberally as their circumstances will permit for the support of that church, and unite their endeavors to promote its prosperity, and to disseminate the benefits of the Gospel.

Resolved, That the thanks of this congregation are justly due, and are hereby warmly tendered to the Rev. William Richmond, for the faithful and arduous labors he has gratuitously afforded us during the year past, and we ardently pray that the good he has imparted to others may be returned into his own bosom a hundred-fold.

Extract from the minutes.

J. R. MAURICE, *Secretary, pro tem.*

Divine service will be held in Zion Church, morning, afternoon, and evening, at the usual hours.

ADDRESS OF BISHOP BOWEN TO THE CONVENTION OF THE DIOCESE OF SOUTH CAROLINA.

Brethren of the Clergy and of the Laity—Occasion is taken at this stage of the proceedings of the Convention, to lay before it the statement required, of my peculiarly official transactions and duties done since our last annual meeting, and to submit for information or consideration, such other matters as concern our institutions in the condition in which we at present find them.

I would acknowledge before you with affectionate gratitude the Divine goodness, so far extended to me, as to admit of my going through the duties of the year without any interruption from ill health. In only one instance, have I been prevented from attending the regular stated offices of the Church; nor on any occasion of specially appointed duty have I been unable from that cause to fulfil my engagement. At the same time I rejoice with you, brethren, towards GOD, that among those occupied in the pastoral ministry of our churches generally, the same blessing has so abounded during seasons of more than usual sickness and affliction, that they have almost all been permitted, with little or no interruption, to prosecute their work.

But rejoicing in that *we have received good at the hand of* GOD, we are called to the exercise of resignation, under the experience also of calamity. Two valued ministers have been removed from us by death. Dr. Dalcho was taken to his rest in the month of November last, after a short acute illness; and has left a name honored by his industry and faithfulness in the ministry and his various labors for the edification and good of the Church. In the office of Secretary of this body for many years, you will readily recall, and will retain with interest, in your minds, the memory of his amiable, patient, and faithful conduct. He served St Michael's Church from the year 1819; and although disabled as to the duties which he long with so cheerful assiduity performed, was continued and supported as an assistant minister of that church until his death. The death of Mr. Cobia, late assistant minister of St. Philip's Church, is a signally affecting providence. Gifts of uncommon excellence, and proportionate acquirements resulting from uncommon industry and ardor in the improvement of the best advantages, had in his case been devoted to the service of CHRIST in the ministry of his Church, with a zeal and energy, a fidelity and holiness, which made his name a praise in all our Zion, and the promise of his life, the fond delight of all who love her prosperity and honor. Already, although of so short a term, had his ministry been marked with singular efficiency and success. Arrested by disease in the third year of his progress, he continued for fourteen months, a living sacrifice to claims on his time and strength, which, in the zeal of his dedication of himself to the ministry, he had perhaps estimated with error, and was in February last called to the reward of him who is "faithful unto death." I mourn with you, brethren, in him, a loss to our Church and the whole Christian community, of one, who, in the high estimation in which he was held was not overvalued, and who cannot fail to be remembered among us with lasting esteem and honor.

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[*] *Then* practised, and as has since become fashionable with Presbyterians, Baptists, and Congregationalists, been tried by them, and found fitted only to beget strife and division. J.

[†] Mr. Roberts was a Methodist preacher in this circuit. J.

[‡] With which he was acquainted. J.

The venerable parish with which Mr. Cobia had officially been connected, in this, as in its other sorrows, has a claim on our sympathy, which all cannot but feel. We sympathize with it, at the same time, in its consolations. A successor to the late lamented assistant minister has been elected, with a happy degree of concord and satisfaction—and things are in gratifying progress towards the early reinstatement of ministers and people, in the possession of the comforts and privileges of the house of GOD, under circumstances, if not such as will put away the memory of their affliction, yet such as will move their fervent and deeply bounden gratitude for the blessings of a beneficent Providence.

The Rev. Milward Pogson also, formerly, and for many years the much esteemed rector of St. James', Gooscreek, has been taken by death, from the number of our clergy,

Besides the Rev. Mr. Kaufman, chosen assistant minister of St. Philip's Church, in the place of Mr. Cobia, deceased, only the Rev. Mr. U. M. Wheeler, the Rev. Mr. Dupont, and the Rev. Mr. Boone, have been added to the number of our clergy.

Mr. Wheeler was canonically received into this diocese, from that of New York; and Mr. Kaufman from that of Massachusetts. Mr. Wheeler has accepted the charge of Trinity Church, Society Hill. Mr. Dupont and Mr. Boone were ordained deacons of the diocese.—Mr. Dupont is engaged to serve the church at Grahamville, and Mr. Boone has officiated at St. James', Goose Creek, chiefly for the benefit of the slave population. The Rev. Mr. Cook, and the Rev. Mr. M'Kenney, have within the conventional year, both received the canonical means of being recognised and received in other dioceses. Mr. M'Kenney has returned into the Diocese of Maryland, from which he had removed into this; and Mr. Cook, has become a missionary of the Domestic and Foreign Missionary Society, at Florence, in Alabama.

Within the diocese, changes of stations among our clergy have been few. The Rev. Mr. Young has resigned the charge of the church at Grahamville, and accepted that of John's Island, vacated by the resignation and removal of Mr. M'Kenney; and the Rev. William Elliott has resigned the assistancy of St. Paul's Church, Radcliffeborough.

Ordinations, since our last meeting, have been as follows:—Mr. Cook was ordained Priest, in March, 1836—and Mr. Stephen Elliott, sen., in May, of the same year. Mr. Kaufman, Mr. R. Johnson, and Mr. C. C. Pinckney, were admitted to the same order of Ministry in October last—and Wr. Webb, Mr. Wallace, Mr. Spear, and Mr. Fowles, in December. Mr. Boone was ordained Deacon, in September—and Mr. Dupont in November. Besides these ordinations proper to the diocese, the Rev. George White, and the Rev. John James Hunt, of Georgia, have been admitted to Priests' orders.

No one has been added to our small list of candidates for holy orders. It contains the names of only four. While the need of ministers and the call for them is more and more urgent—the number does not increase in any proportionate manner, of those who desire to become so. With more and more earnestness would we press this consideration upon the regard of the friends of the Church and all who care for religion, and the best interests of man and society. Every clergyman should make it his duty, if possible, to select from among the young who may be subjects of his pastoral care, or otherwise subjects of his notice and observation, some one whom he may gradually influence and form to this necessary work of good.

Since the last Convention, the following churches have been visited, viz.—St. Thomas' Parish; Black Oak Chapel; St. Mark's, Clarendon, twice; Claremont Church, Stateburg; St. Paul's, Summerville; St. John's, Berkeley, or rather the congregation yet without a church of their own, at Whiteville, in St. John's, Berkeley; Totness Chapel, St. Matthew's Parish; Trinity Church, Edgefield; St. Paul's, Pendleton, Christ Church, Greenville, Trinity Church, Columbia; Grace Church, Camden; St. James', Goose Creek; St. Andrew's; St. John's, John's Island; Edmundsbury Chapel, St. Bartholomew's, now the Parish Church of that parish; St. James', Santee; Prince George, Winyaw; All Saints, Waccamaw; Prince Fredericks'; St. David's, Cheraw; Trinity Church, Society Hill; and the mission so beneficently set on foot by the Messrs. Clarkson, for the benefit, especially of the slave population of their plantations, on the Wateree, and faithfully served by the Rev. Mr. Screven. Confirmation was administered at most of the stations of our ministry, visited since the last Convention, viz.—At St. Thomas' Parish; at Black Oak Chapel, Upper St. John's, Berkeley; at Claremont Church, Stateburg; at Totness Chapel, St. Matthew's Parish; at Trinity Church, Edgefield; at St. Paul's Pendleton; at Christ Church, Greenville; at Trinity Church, Columbia; at Grace Church, Camden; at St. John's, Colleton, John's Island; at Christ Church Parish Church; at St. David's, Cheraw; at Trinity Church, Society Hill; and at the Wateree Mission; and besides at those places, at St. Peter's Church, Charleston, for the churches collectively of the city. The whole number of persons confirmed is about two hundred and forty. In one or two instances, lists were not given, and the number of confirmants is not confidently remembered.

(*To be continued.*)

A Generous Token.—The Wardens and Vestry of Christ Church, New Orleans, have presented to the Rt. Rev. Bishop Brownell of Connecticut, a pair of beautiful and massive Silver Pitchers, with appropriate inscriptions, as a memorial of the affectionate and grateful regard of that congregation, and in consideration of the great services rendered them by the visit of Bishop Brownell.—*Southern Churchman.*

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—*Queen's county.*—Wednesday, July 19, confirmed 7 in Zion Church, Little Neck.

Thursday, July 20, confirmed 30 in St. George's Church, Flushing.

Friday, July 21, confirmed 9 in St. James' Church, Newtown.

Richmond county.—Ninth Sunday after Trinity, July 23, confirmed 30 in St. Paul's Church, Tompkinsville.

Westchester county.—Festival of St. James the Apostle, Tuesday, July 25, in St. Paul's Church, Eastchester, admitted Robert Bolton to Deacons' Orders. Morning prayer was read by the Rev. James Milnor, D. D., rector of St. George's Church, New York, assisted by the Rev. Thomas H. Taylor, D. D., rector of Grace Church, New York, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Calvin Colton. The Rev. Lawson Carter, rector of Trinity Church, New-Rochelle, assisted the Bishop in the administration of the communion.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Tenth Sunday after Trinity, July 30, Port Jackson, *Montgomery county*; consecration A. M., confirmation P. M. Thursday, August 3, Vienna, *Ontario county.* 4, Sodus, *Wayne county.* 5, Palmyra.

Eleventh Sunday after Trinity, August 6, Centrefield, *Ontario county.* Tuesday, 8, Grace Church, *Rochester.* Thursday, 10, Christ Church, Lockport, *Niagara county.* Saturday, 12, Auroraville, *Erie county.*

Twelfth Sunday after Trinity, August 13, *Buffalo*, ordination, A. M., confirmation, P. M. Tuesday, 15, Forrestville, *Chautauque county.* 16, Westfield. Friday, 18, Hunt's Hollow, *Allegany county.*

Thirteenth Sunday after Trinity, August 20, Angelica. Tuesday, 22, Hammond's Port, *Steuben county.* Festival of St. Bartholomew, Thursday, August 24, Waterloo, *Seneca county*, ordination, A. M., confirmation, P. M. Saturday, 26, Johnson's Settlement, *Chemung county*, consecration, A. M., confirmation, P. M.

Fourteenth Sunday after Trinity, August 27, Big Flats. 28, Elmira, consecration, A. M., confirmation, P. M. 29, Richford, *Tioga county*, 4 P. M. Friday, September 1, Constantia, *Oswego county.*

Fifteenth Sunday after Trinity, September 3, Sherburne, *Chenango county*, ordination, A. M., confirmation, P. M. 4, Oxford, ordination, A. M., confirmation, P. M. 5, Mount Upton. 6, Otego, *Otsego county.* 7, Delhi, *Delaware county*, ordination, A. M., confirmation, P. M.

Sixteenth Sunday after Trinity, September 10, St. Paul's Church, *Albany.* 11, St. Paul's Church, *Troy.* Wednesday, 13, *Hudson.* 14, Athens, *Greene county.* 15, Catskill. 16, Redhook, *Dutchess county.*

Seventeenth Sunday after Trinity, September 17, A. M., Ulster, *Ulster county*; P. M., Kingston. Tuesday, 19, Hyde Park, *Dutchess county.* 20, Wappinger's Creek. Festival of St. Matthew the Apostle, Thursday, September 21, Newburgh, *Orange county.* Saturday, 23, Goshen.

Eighteenth Sunday after Trinity, September 24, Walden. Tuesday, 26, Phillipstown, *Putnam county.* 27, Peekskill, *Westchester county.* 28, Haverstraw, *Rockland county.* Festival of St. Michael and All Angels, Friday, September 29, Sing Sing, *Westchester county.* 30, Tarrytown.

Nineteenth Sunday after Trinity, October 1, Greenburgh.

Twentieth Sunday after Trinity, October 8, St. Ann's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Notices of Episcopal Duties by the Assistant Bishop of Virginia.—The association at Port Royal being ended, the next appointment was at Vauter's Church, in Essex county, and was fulfilled on Monday, when the Bishop preached, morning service being read by the Rev. John P. M'Guire, the minister of the parish. Vauter's Church is immediately on the main river road, leading from Port Royal to Tappahannock. It is an old, well built, and venerable brick church, in the form of a cross, and promises for a long time to answer the pious object of its erection. It was, at considerable expense, repaired some years since, when the whole interior was fitted up in a most commodious and handsome style, so as to render it one of the most convenient and agreeable churches in the state, retaining all the air of temple grandeur which its original structure gave to it, with such improvements as modern architecture has supplied. The congregation in this neighborhood is not large, but highly respectable. On the present occasion an interesting portion of it consisted of a number of young ladies, who are receiving their education under the care of the pastor, at the parsonage, a few miles distant from the church.

The next appointment was in King William county, at Cat-tail Church, a place never before visited by him, or, it is believed, by Bishop Moore. Services were performed here during two days by the Bishop and Mr. M'Guire, in the presence of very respectable congregations. It was gratifying to observe, here and there in the assembly, a few persons with Prayer-books, who united in the services, and to learn that there were individuals and families who still retained their attachment to the Church of their fathers. It is hoped that the time is not very far distant when that attachment will be strengthened by occasional services of some Episcopal minister. Cat-tail Church, which takes its name, as do all the other churches in this county, from the creek near which it stands, is a large oblong brick building, in tolerable repair. Its walls are firm and promise long to remain so. It has long been possessed by the Baptists, who are divided into two parties, and make it the theatre of angry strifes. The old pulpit still remains, but another of very rude structure has been planted where the communion-table once stood; the altar around which has been taken away, so that the Episcopal minister who might desire to administer the memorials of the Saviour's love to humble worshippers, would look in vain for the altar where our forefathers were wont to kneel. The old pews also are taken away and benches put in their room.

As it may be gratifying to some of our readers to know something more of the Episcopal churches in this region, they are informed that in this narrow county, bounded by the rivers Pamunkey and Matapony, and distant only a few miles from each other, there were, at proper intervals, four large brick churches, which still survive and are still in use. Their names were as follows: — Mangohick Church, Cat-tail Church, Aquintor Church, and West Point Church; all of them built in different forms, either a cross, a T, or an oblong, but in so substantial a manner, that they yet answer for public worship. They are used by the two divisions of the Baptist Church—the Old-Side Baptists or Campbellites, either in common by both, or by one or the other, as either party prevail.

It may also be gratifying to the readers of the Churchman to learn something of the ancient churches in the neighboring county of King and Queen. It is not known that there were ever more than two Episcopal churches in this small county. These are called the old or lower church, and the brick church, in the upper part of the county. The old or lower church, after having been the subject of contest between three sects, has recently been set up for sale by an individual to the highest bidder, and was bought in by one of the contending parties, and is now held by the same, but on what ground of right it is difficult to understand. The upper or brick church is used by the Campbellites, it is a venerable building in the form of the cross. The passing traveller may now see the remains of walls and tombs which once surrounded and covered the ground which enclosed the remains of those who once worshipped at its altar according to the usages of our beloved Church. The situation of this building and the forest trees around render it still a sight deeply interesting and venerable. As an instance, however, in proof of the total insensibility of some persons to any thing sacred in regard to the temples of religion, it was mentioned to the writer of this notice, that not long since one of those venerable oaks, almost touching this hallowed building, was cut down for the purpose of getting some honey supposed to be in a hollow part of it, and which, when obtained, was merely sufficient to gratify their appetites at the moment, being all consumed on the spot.

On Friday, 16, Bishop Meade, with the Rev. Mr. Nelson and the Rev. Mr. J. P. M'Guire, was engaged in performance of divine service at Tappahannock, in Essex county. Mr. Nelson had preached there the two preceding days. The Bishop preached in the morning, and, in the afternoon of the 16th, baptized nine children and confirmed three persons.

On Saturday his services commenced in the Northern Neck, by consecrating a new and well-built brick church, at Richmond Court-House, and preaching an appropriate sermon in the morning to a large and attentive congregation, and in the afternoon by baptizing three children and confirming seven persons, one of whom was a colored man. On the next day, the church could not contain the congregation which assembled, when the Bishop preached, and the sacrament was administered. In the afternoon, the Rev. Mr. Nelson, who is the pastor of this and two other churches in the neighborhood, preached to a large congregation of colored persons in the church.

This new church is highly creditable to the liberality and taste of those who contributed to and directed its erection. The old church, which stood near the court-house, has long since disappeared, and the site of it is only to be known by a small grave-yard in the midst of a field of growing thorns.

On Monday, the Bishop went, in company with Mr. Nelson, to Yeocomico Church, in Westmoreland county, where he preached to a very respectable congregation, and administered confirmation to three persons.

Yeocomico Church, so called from a river of that name, is one of the old churches, being built in 1706. The architecture is rather rough, but very durable. Its figure is that of the cross, and situated, as it is, in a little recess from the main road, in the midst of some aged trees, and surrounded by an old brick wall, which has given way in some places, it is an object of deep interest to one whose soul is attuned to sacred subjects. It has undergone but little repair since its first construction, and, indeed, has required but little. It is not known or believed that a new shingle has ever been put on the roof, and the pews and the whole interior are the same. During the late war, this house was most shamefully abused by the soldiers, who were quartered in it, while watching the British in the Potomac. The communion-table was removed to the outside of the house, where it was used as a butcher's bench, and entirely defaced. Being of substantial materials, it admitted of a new face and polish, and is now restored to its former position, and will answer, we trust, for a long time to come, the holy purposes for which it was designed. The sacred font also was not permitted to remain unprofaned. It was taken some miles from the church, and used in a private house as a vessel for preparing incitements for ungodly mirth and riot. This, however, was not long permitted; for a venerable old man of our communion, mortified at the dishonor done to a sacred vessel of the LORD, sent for it and restored it to its proper place. It is a large and beautiful marble font, and by its side the Bishop took his station, while he heard the renewal of their baptismal vows from the lips of those who were confirmed. The banners on which the Ten Commandments, the Creed, and the Lord's Prayer were written, were so torn by the soldiers, that they could no longer, without shame, retain their place, and are now lying in fragments in one of the distant and unoccupied pews.

(*To be continued.*)

Diocese of Maryland.—The Journal of the late Convention of the Protestant Episcopal Church of Maryland is before us. The Convention was held in St. Paul's Church, Baltimore, Wednesday, May 31st, Thursday, June 1st, and Friday, June 2d, 1837. The Convention sermon was preached by the Rev. Dr. Spencer. There were present at the Convention 40 clergymen and 39 Lay Delegates.

St. Andrew's Church, in the city of Baltimore, of which the Rev. Henry V. D. Johns is rector, was received into union with the Convention. The Rev. H. V. D. Johns, chairman of a committee appointed by a former Convention on the subject of diocesan schools, made an interesting and elaborate report, in which they earnestly recommend the establishment of such schools. The following persons were elected the Standing Committee for the ensuing year.

Western Shore,—The Rev. Dr. Wyatt, the Rev. Dr. Johns, the Rev. Dr. Henshaw, the Rev. George McElhiney.

Eastern Shore,—The Rev. Jonathan Judd, the Rev. Dr. Spencer, the Rev. Clement F. Jones.

The next Convention was appointed to be held in Centreville. The summary of the parochial reports presented to the Convention, gives the following results: — 37 parishes and churches. Baptisms, adults 28, infants 1046, total 1074. Confirmed 67. Communicants died or removed, 82, added, 138, present number, 3457. Marriages, 242, funerals, 407, Sunday school teachers, 187, scholars, 1285, attending Bible classes, 71, collections for benevolent purposes $6,837 63. The contributions to benevolent objects have in several parishes been very liberal. Thus Christ Church, Baltimore, of which the Rev. John Johns, D. D., is rector, contributed during the past year to such purposes, $1800. Trinity Church, Washington City, of which Rev. John Owen is rector, $1264 90. Queen Ann's parish, Prince George's county, of which the Rev. Geo. L. Mackenheimer is rector, $1022 65. The following parochial report of the Rev. Dr. Henshaw, rector of St. Peter's Church, Baltimore, will be read with interest.

As twenty years have now elapsed since the present rector entered upon the charge of this congregation, it may be interesting to include in this report the leading statistics of the Church for that period.

Various alterations and improvements have been made in our place of worship; a spacious and beautiful building has been erected for the accommodation of our Sunday schools and the weekly lectures; a third story has been added to the parsonage, &c. The expense of these various improvements, amounting in the aggregate to about fifteen thousand dollars, has been met by the voluntary contributions of the pewholders, with a promptness and liberality which have always distinguished them in every effort made for the good of the Church.

During the twenty years, 753 have been by baptism engrafted into the body of Christ Church: of which 40 were adults, and 713 infants or children.

The holy rite of confirmation has been administered to 335.

At the first time of the administration of the communion in this church by the present rector, on May 4th, 1817, the whole number of communicants was 47; since then there have been added 646, making in all 693, being within a fraction of fifteen times the original number. Of these there have died, removed from the city, joined other churches, withdrawn, or been suspended, 298; leaving upon the register, as the present number of communicants, 395.

During the same period of time I have united in the bands of holy matrimony, 296 couples; and have performed the last sad office of our religion, by committing to their silent mansions in the dust, the lifeless remains of 473.

The free school, founded by individual benevolence, and aided to some extent, by public bounty, upwards of 6000 children, of both sexes, and of all denominations, have been gratuitously instructed within the twenty years, and upwards of 11,000 since its first establishment in the year 1806.

So far as we have been able to ascertain, the entire number of pupils which have been connected with our different Sunday schools, is upwards of 10,000. The number of teachers has been about 400; and of this number 75 were formerly pupils in the respective schools. The number of those formerly connected with the male Sunday schools, either as teachers or scholars, who are now in the gospel ministry or preparing for it, so far as ascertained, is fourteen.—The number of teachers and scholars who have become communicants in St. Peter's Church is 152. The number of those of them who have made a profession of religion in other churches, we have not the means of ascertaining; but it is known to be considerable. And doubtless in the great day of eternity we shall meet with hundreds, among the children of light and glory, who received their first serious impressions of religion in these nurseries of faith and piety.

On the whole, while there is much in the review of the history of this church for twenty years, to produce humiliation and repentance that no more has been done for GOD's glory and the salvation of souls. Yet, blessed be his name! there is much also, that calls for devout expressions of gratitude for his effectual blessing upon the weak and unworthy efforts that have been employed in his service.

J. P. K. HENSHAW, *Rector,*

Diocese of Virginia.—On Thursday, July 13, the Rt. Rev. Bishop Moore held an ordination in St Paul's Church, Alexandria, when the following persons, alumni of the Theological Seminary of this Diocese, were admitted to the holy order of Deacons, viz.—Charles Goodrich, of Louisiana, David M. Fackler, Wm. Hodges, and Thomas E. Locke, of Virginia, Olcott Bulkley, Wm. I. Clark, and Wm. Harris, of Pennsylvania, Joshua Peterkin, of Maryland, and Samuel T. Carpenter, of New Jersey. The candidates were presented by the Rev. J. E. Jackson. At the same time, the Rev. F. B. McGuire, deacon, was admitted to the Priesthood. The candidate was presented by the Rev. Charles B. Dana. The sermon on the occasion was preached by the Rt. Rev. Bishop Meade, Assistant Bishop, from 1 Tim. iv. 16, who also administered the Lord's supper.

On the evening of the same day the annual sermon before the Society of the Alumni was preached in Christ Church, by the Rev. Philip Slaughter, of Georgetown, D. C., at the conclusion of which some suitable approbatory remarks were added by the Bishop, and also by his assistant in the Episcopate.

Southern Churchman.

From the British Magazine.

Religious Destitution in Canada.—On Monday evening, May 15, a very numerous meeting was held at the Town Hall, Cambridge, for the purpose of considering the propriety of forming a society in this town, in connection with a society lately established in London, called the Upper Canada Clergy Society. The Rev. Professor Lee, having been called to the chair, briefly stated the object of the meeting; the Hon. Captain Wellesley moved the first resolution, to the effect, "That the religious destitution now prevailing in Upper Canada among the members of the Church of England, furnishes an urgent call upon the sympathies of the British nation for prompt and effectual assistance." The hon. gentleman said he himself could bear witness to the spiritual destitution now existing in Upper Canada, and that he was ready to send six young men there on his own account, and hoped to find them in Cambridge. The Rev. Professor Scholefield seconded the resolution in a very animated speech, and alluded to the fact of government having withdrawn the grant of 150,000*l.* a year, for the support of Protestantism in Canada, and said he doubted the good policy of such a step. The Rev. William Bettridge, of St. John's College, and Rector of Woodstock, Upper Canada, moved the second resolution, to the effect—"That an auxiliary to the society lately instituted in London, be now formed, and that the Rev. Professor Scholefield be requested to take the office of treasurer, and the Rev. J. F. Isaacson, secretary." The reverend gentleman went at considerable length into the history of the Protestant Church in Canada, showing how unjustly she had been dealt with by the government of this country and by the government of Canada, and concluded by an appeal to the young men in the university to offer themselves as missionaries in the cause: they (the deputation from Canada) were sent over to plead on behalf of the Protestants in that country. The Rev. Dr. Adams seconded the resolution. The meeting was addressed by several other gentlemen, amongst whom was the Rev. Mr. Cronyn, another clergyman from Canada.

The Waldenses.—A protestant college has been established at La Tour, in Piedmont, under the name of "the college of the Holy Trinity," for the education of the Waldensian youth in their own valleys, so as to obviate the necessity of sending them to Geneva, there to imbibe all the unsound notions with which unhappy Switzerland has lately been deluged. The Swiss church has widely departed from the faith of their ancestors, and affords a melancholy example of the evils of schism. Large contributions of books for the library of the college have been received in England through the efforts of Dr. Gilly and other friends of the Vaudois.

The Rev. Patrick Henry Greenleaf, of the Diocese of Massachusetts, has received an unanimous call to the rectorship of St. John's Church, Carlisle, Pennsylvania, and has accepted it.

The Rev. Marcus R. Cushman, of this Diocese, has taken a letter of dismission to that of Michigan.—*Epis. Rec.*

CALENDAR.

JULY.

30. Tenth Sunday after Trinity.

AUGUST.

6. Eleventh Sunday after Trinity.
13. Twelfth Sunday after Trinity.
20. Thirteenth Sunday after Trinity.
24. St. Bartholomew.
27. Fourteenth Sunday after Trinity.

OBITUARY.

Died, at his residence, in Coxsackie, New York, on Saturday, the 15th instant, Jonathan Lane, Esq., in the seventy-eighth year of his age. He was one of the remaining few who in the war of our independence dared in that dark and threatening time that "tried men's souls," at the early age of eighteen, to take up arms as a volunteer and march three hundred miles to join the American army, and boldly contend for his country's rights. After which he took up mercantile business, which he followed through many years with success.

All who knew him can attest his moral worth and strict undeviating integrity, and his Christian friends have the great consolation, that in his latter days was added the "seal of the covenant," an open profession and a full reliance for salvation only in the merits of a crucified Saviour.

"Let me die the death of the righteous, and let my last end be like his."

NOTICES.

FLUSHING INSTITUTE.

The former pupils of the Institute at Flushing, the parents of the present pupils, and the friends of the institution in general, are respectfully invited to the concluding exercises of the session, on Thursday, August 3, at 10 o'clock, A. M.

J. C. PASSMORE,
M. MAHAN,
T. C. MONTGOMERY,
Committee of Arrangements.

The steamboat Statesman will leave Fulton slip for Flushing, at 8 o'clock on the morning of that day, and return to the city at a convenient hour in the afternoon.

☞ The Secretaries of Diocesan Conventions will confer a special favor on the Protestant Episcopal Press, by informing their agent of the time and place of the meeting of their next Conventions, *and forward their last Journals* to L. Sherman, 28 Ann street, with all convenient despatch.

July 25.—2t.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received through John Swords, Esq., collections in Christ church, Norwich, $16 50. Received from the Rev. J. H. Hallam, from the ladies of St. James' parish, Chicago, 10. Received by the hands of Francis N. Man, Esq., from the Missionary Society of St. John's church, Troy, (of which $21 25 being one quarter's collections of the Troy Female Seminary, through Miss Mary Palmer,) $91 50, one half for Foreign Missions—45 75. Received collection at St. George's, Flushing, after a missionary sermon by the Rev. John A. Vaughan, Secretary and General Agent, on 23d July, 105 10; Collection at St. George's church, Hallett's Cove, after a similar discourse, on same day, 19 57—124 67. Received from Trinity parish, Ulster, by the hands of the Rev. C. S. Hawks, 6 19. From Mrs. C. Knap, Chenango county, for the African Mission, 2 50.—Total amount, $205 61.

CHARLES J. ALDIS, Acting Treasurer,
July 26. Bank of America.

DOMESTIC MISSIONS.

Since his report in the Churchman of the 19th inst., the Treasurer of the Domestic Committee has received the following donations, viz.

Offerings of St. Mark's church, LeRoy, New York, per the rector, the Rev. K. Metcalf, $50; from Christ church, Norfolk, Va., through the Rev. M. P. Parks, rector, 120; from the ladies of St. James' parish, Chicago, Illinois, per the Rev. J. W. Hallam, 20 50; from "A Friend," of Westchester county, for Domestic Missions, 3; from Miss Ludlow, for Domestic Missions, 2; by the hands of Wm. P. Hunter, Esq., Receiving Agent in Savannah, Georgia, received from the Rev. Edward Neufville, rector, being the amount of weekly offerings of Christ church, Savannah, from January to July, 1837, 52 85; by the hands of Charles J. Aldis, Esq., received from the Missionary Society of St. John's church, Troy, N. Y., through Francis N. Man, Esq., for Domestic Missions, 45 75; from "A Friend to the Missionary Society," for Domestic Missions, 5; by the hands of Stephen Warren, Esq., collection in St. Paul's church, Troy, N. Y., after a sermon by the Secretary and General Agent, on Sunday morning, 23d July, 1837, 220 50; by the same hands, collection in St. John's church, Troy, N. Y., after a sermon by the same, in the afternoon of the same day, 14 57; by the same hands, quarterly contribution of those ladies of the "Troy Female Seminary," who attend St. John's church, through their Treasurer, Miss Mary Palmer, 15; by the same hands, collection in Trinity church, Lansingburg, N. Y., after a sermon by the same, on the evening of the same day, 12; from Trinity parish, Ulster, Ulster county, N. Y., by the hands of the Rev. C. S. Hawks, rector, for Domestic Missions, 16 80.—Total, $577 97.

JAMES SWORDS, Treasurer.

July 26, 1837.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since 29th June.

By Rev. T. H. Taylor, D. D., in addition to the collection in Grace church, from a lady who was not in the city when the collection was made, $10; by Swords, Stanford & Co., from a lady, 10; from J. W. Francis, M. D., 10; by J. P. Stagg, 5; from Miss Ann Ward, to constitute Henry Hall Ward, a life member, 10; from ——, inclosed in a letter to S. Ward in March, 10.—Total $45.

LEWIS PHILLIPS, Treasurer,
No. 54 Wall street.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending July 27, from the following persons, viz:

Postmaster, Bellefonte—Rev. T. W. Fuller—Rev. G. B. Andrews—Rev. S. G. Litton—Rev. J. W. Hallam—Benj. P. Richardson, with remittance—G. W. Natt—Postmaster, Columbus—Postmaster, St. Louis—Rev. J. P. McGuire.

Received by the Gen. Prot. Episc. S. S. Union.

Thomas Latimer, 3—E. Platt, 2—Rev. C. Burroughs—Postmaster, Berkshire, Delaware county, Ohio—Miss Anna B. Shaw—J. M. Woodward—Rev. William R. Whittingham—G. W. Donohue—Postmaster, Utica, Ohio—Postmaster, Hamilton—Rev. N. E. Cornwall—Rev. D. H. Short.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From July 19 to July 26, 1837, inclusive.

Rev. K. Goddard, 1 package, Fishkill Landing, towboat Washington. Rev. Dr. Reed, 1 package, Poughkeepsie, towboat Poughkeepsie. Rev. James G. Murray, 1 pkge, Somerset, Bermuda, left Tucker, Lawrence & Co., No. 9 Beaver street. C. S. Willard, 1 package, Catskill, N. Y., towboat Rip Van Winkle. George Rowland, 1 package, Norfolk, Va. left Sturges & Clearman's office, 92 Wall street. Rev. P. A. Proal, 1 package, Utica, N. Y. left S. T. Hallock's office, 22 South street. Belknap & Hamersly, 1 package, Hartford, Conn., steamboat office, Weeks & Pearsall, South street. Rev. J. F. Phillips, Catskill, 1 package, Catskill, N. Y., towboat Rip Van Winkle. Rev. G. B. Andrews, 1 package, Fishkill, N. Y. towboat Lexington. Thomas Latimer, 1 box, Philadelphia, Union Transportation line. George W. Donohue, 1 package, Philadelphia, Union Transportation line. Rev. S. R. Johnson, 1 box, Lafayette, Indiana, care of Newbury & Dole, Chicago, towboat Insurance, Michigan line. Rev. Mr. Minor, 2 packages, Port Jackson, Montgomery co., N. Y., left N. B. Wilber, 39 Pearl street. E. Platt, Troy, 1 package, towboat Ohio. Thomas Latimer, 1 package, Philadelphia, Union Transportation line.

THE CHURCHMAN'S ALMANAC FOR 1838,

Is now in press, and will be published without delay. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.* It will be furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
July 29. 28 Ann street, N. Y.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

JOHN W. MITCHELL, *Ch'n.*,
CHARLES J. ALDIS,
W. R. WADSWORTH,
JOHN E. EARLE,
P. E. F. MCDONALD,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
} *Committee of Publications and Sales,*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2- Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church,* a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

July 12, 1837. tf

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town, having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

PROTESTANT EPISCOPAL TRACTS,

In four volumes, neatly half-bound in calf—the volumes distinctively arranged in narrative, Church principles, practical and devotional, doctrinal and controversial, containing Episcopacy Tested by Scripture, and the Presbyterian reviews on the subject—for sale, in the sets or any separate volume, at the Depository of the Protestant Episcopal Tract Society, No. 28 Ann street, up stairs, where also is on hand a very extensive supply of valuable tracts.

Donations and subscriptions for the benefit of the Society will be thankfully received by

THOMAS C. BUTLER, Agent, 28 Ann st., or
4t THOMAS BROWNING, Treasurer, 77 Maiden lane.

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.

References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.

July 1.

☞ The booksellers in the United States are respectfully requested to forward their trade lists to Louis Sherman, Business Agent, 28 Ann street, New York, with all convenient despatch.

July 15. tf

The Church periodicals in different parts of the Union will oblige the General Sunday School Union by inserting the above.

☞ The vestries of the different churches in the Diocese of New York are hereby informed that their Journals of Convention are ready for delivery, at the Protestant Episcopal Press, 28 Ann street. All orders, free of charge, directed to the Agent, specifying the manner in which their packages may be sent, will meet with prompt attention.

July 8, 1837.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to H. Barroll, Esq., Hempstead. G. B. DOCHARTY.

July 7, 1837. jy15 7t

PUBLICATION OF THE ALUMNI FOR 1837.

The publication of the Associate Alumni of the General Theological Seminary of Protestant Episcopal Church of the United States for the year 1837, being the sermon and essay delivered at the annual meeting in June, just published and for sale at 28 Ann st.

July 19, 1837. tf

CHURCH VAULTS.

Several family vaults in the yard of St. Luke's church, on Hudson st., remaining unsold, may be had on accommodating terms, by applying to the sexton thereof, directly opposite the church, or at 72 Wall street.

C. H. SLIP.

July 8. 3m

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

July 8. tf

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.

May 18, 1837.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

PORTRAITS

Of Bishops McCoskry, Ravenscroft, White, &c., received and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

July 19, 1837.

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

POETRY.

From the British Magazine.

THE ANCIENT BRITISH CHURCH AND MODERN SCHISMS.

Alas, Menevia! what of thee remains,
Primeval saintly Church? from Towy's flood
To Conway, springs an ever-teeming brood
Of novelty, to claim thy true domains;
Religious freedom, worse than Romish chains!
As in the stool where some huge oak once stood,
Some mountain bird now hides his sylvan food.
And, lo! the ancient stock with wonder gains
A doubtful, new, and motley progeny,
Springing in mockery from her aged root,
With coral berries wild and show of fruit.
And here and there, between, the ancestral shoot
Is seen to emulate their pliancy,
Bowing to each wind as it passes by.

Ancient Menevia, I must still love thee.
Not yet is silent thy cathedral song,
Though nought to echo back her solemn tongue,
Save the true emblems of Heaven's constancy,—
The unchanged mountains and unchanged sea,
Which to each other thy deep tones prolong,
And both bear on to heaven. What though, among
Thine innocent nuptial feasts and household glee,
Thine harp is silenced in religion's name,
And discipline become a word of blame,
Mother of love, and nurse of cheerful thought,
While holiest liturgies are set at nought,
To enshrine the feverish dreams of human will—
Ancient Menevia, I must love thee still.

For thou didst take me up unto thy breast,
Pitying my lost and helpless infancy,
And didst engraft me in the living tree.
Still breathe fresh thoughts from thy Plinlimmon's crest;
Still thine own language, in thy mountain nest,
(Indented oft with blue o'erarching sea,)
Keeps thee from airs of foul disloyalty.
Famed by the press from England's sad unrest,
Which, like Avernian streams, to heaven's deep roof
Daily ascend, and gath'ring there aloof,
Hang in tempestuous clouds, if thou wouldst still
Have thy good angel guide thee free from blame,
Rend not Christ's robe at thine irreverent will,
But wrap it round thee, lest they see thy shame.

MISCELLANEOUS.

From the British Magazine.

AN OLD CONVERT.

> Nor let the pastor's thankful eye
> Their falt'ring tale disdain,
> As on their lowly couch they lie,
> Pris'ners of want and pain.
>
> *Keble's Christian Year.*

Some years ago, we were surprised by noticing at the end of the roughest and steepest lane in the parish, and joining to some ruined walls, which had formerly been part of a glass-house, symptoms of building. The persons who alone had any right to build on the ground we knew were not likely to do it, neither were they to give leave to others; but it has ever been the fashion amongst our wild, gipsy-like people, to collect stone and lime, and to build, and wait the chance of the lord of the manor's steward, or any one else to whom the right belonged, to call for the rent and get it if he could, afterward. "Build yourself a place, Jack, nobody'll meddle with you," said some one, to whom the old collier had told the tale of grievances which had caused him to quit his last habitation; so Jack and his sturdy helpmate began to build. The situation was beautiful, but they turned the back of the house to the view, for the steep banks that rise on either side quite shut out any front, the lane itself being, in the winter season at least, but like the bed of a river. The ground on which the house was to stand was so uneven, and of such small dimensions, that we were puzzled to think of what size the mansion was to be. A week or two, however, told us all we could ask. The four narrow walls rose, lit in front by something like a window, and entered by a very low door, yet one that reached to the varied colored tiling of the roof. There was also a chimney, and that was, in fact, the chief distinction between the human dwelling-place and the habitation that the owner of it immediately provided for the couple of poor spare asses which he designed should procure their living among the scanty grass and fern of the hill-side, and which constituted nearly all his worldly wealth. Of course, we very soon made acquaintance with our new neighbors; but, except as their ingenuity amused, and their industry pleased us, it was long before we found any thing else to interest us. They were very often out when we passed, so we had little opportunity of speaking to them; and when they were at home the surliness of Jack's manner, (Joyce was always good tempered,) seemed to tell us that our visits were intrusive. It was vain to hope that they might meet with instruction at church. If they thought at all on the subject, they fancied they were too poor to appear there, and too ignorant to profit if they did; but these are vain excuses. He that runs may read. The wayfaring man, though a fool, need not err in the simple doctrines of our Church; but there are thousands who still, sabbath after sabbath, refuse to receive instruction. The days of these poor people were drawing to a close. Still they rose early, and late took rest, and ate the bread of carefulness. Oh, let us praise his mercy, who provides the unperishing bread so often to those who seek it.

At this time great interest was excited among our poor people to hear the new curate of the parish. It was not that the doctrine he preached differed in any respect from that which had all along sounded from our pulpit, or that his manner was more earnest, but he was young, and had grown up amongst the people. He had never been long together absent from his father's flock, since the time he had been brought amongst them, as a delicate child. Every one knew his destination, and every one felt that he was growing up to think it an honor to be even a doorkeeper in the house of his God. The day on which he was to preach his first sermon was naturally looked forward to as an epoch of some importance, and the desire to hear some new thing, though not a legitimate Christian motive, may be, and sometimes is overruled for good. Amongst the crowded congregation who attended our church, on that interesting winter afternoon, we were surprised to see the architects of that strange habitation at the foot of the stony hill, whom we had before so often asked in vain to come. Now how far the effort they had made was repaid, by what they could hear and understand the first time, I cannot tell, but the next Sunday, and the next, there they were again; week after week, they seemed to understand a little and a little more than the last, for the word was adapted to their dull understanding, by line upon line and precept upon precept. At first, I suppose, they saw that the ministers were very serious and earnest; then they began to acknowledge a need of seriousness and earnestness. It struck them as a new thought, that they were not to live in this world always; and if so, it was reasonable that one day out of seven should be devoted to preparation for another. Then there arose an interest in the clergyman and all his family. The old man, who used to be so rough, would watch for us now as we passed, to ask us in, and tell us that "we were welcome at his house at any time."

At this period the school-room was open from six till eight of a Thursday evening as an adult school. You would smile, Sir, if I gave you some anecdotes which would prove with how much truth some of the scholars changed its name unknowingly, and called it 'a dull school.' Old Jack at this time had a great dread of being expected to learn, and at last opened his mind to us on the subject, and told us that his eyes were now too dim to make out the letters; indeed, he owned he never did take to book learning even in his youth. But if he might come in and hear the chapter and the sermon, so he called the few verses from the Bible, and the simple exposition that closed the evening, he should be thankful. At his time of life it would indeed have been a pity to have deprived him of any means of grace—so this old man was admitted on his own terms. Every Sunday brought them regularly to their place in church, and some little outward improvement, as is almost always the case, was soon observable in them. The handkerchief was whole, or the cap or collar was cleaner, or the hair smoother. They never missed the Thursday school, but then they came, as all do, just as they can make it convenient from their work.

But the chief object of my writing is to show, that where the Spirit of the Lord is, there is liberty; that if any be in Christ, how weak, how ignorant soever, he is in good truth a new creature. In this poor old man, the first observable change, as I have said before, was his growing regard to all whom he conceived servants of that God, without the knowledge of whom he had been content to live so many years. Then he learned to hate the sins, especially those of swearing and drunkenness, to which he had been so long a slave. Then came the struggle between old habits and new perceptions, between besetting sins and an awakened conscience. His minister told him that it was in vain to attend the worship of God on Sunday, and live in rebellion against him all the week; he knew it was, but vices of seventy years' standing are not easily overcome. Can the Ethiopian change his skin, or the leopard his spots? Oh, the mystery of that 'clean water whose sprinkling maketh clean!' But, though, as I said, the sin was not at once rooted up, it was instantly met as an enemy, always resisted, often overcome, and every fall was deeply lamented. I can remember instances of the old man's watching for us, to confess how he had fallen. It was quite affecting to see so old a man so humbled; and he would send word to 'Master John,' such was the favorite appellation by which our poor people were accustomed to designate their young minister, to implore, whilst tears streamed abundantly down his rough and furrowed face, that he would not forsake him. No, poor, ignorant old man, there is One almighty to save. He willeth not the death of a sinner. He shall strengthen thee; yea, he shall help thee; yea, he shall uphold thee with the right hand of his righteousness. The neighbors soon perceived a great change in his language and manners, and his wife had cause to acknowledge that the fruits of the Spirit are joy and peace, when she told us, that all the years they had lived together, they had never had so much happiness as now.

At length, after due consideration, poor Jack and his wife appeared at the holy sacrament, and it was a touching thing to see the young man who had been made instrumental in their improvement assisting to distribute the blessed emblems of the Redeemer's love to such very aged persons, whose gray hairs, but for God's blessing on his ministry, might have gone down to the grave in shame and dishonor. The old man's strength now began to fail him. It became evident that the oppression on his breath and the cough must very soon prevent his climbing the hill to church. But he was in all the visiters' districts, for his lane led to three or four different parts of the parish, so he had constant attention; 'And there,' said the old woman, 'any body can read the word of God to us now, for there is a Testament that *he* put there with his own dear hands. Master John gave it to us, and we have a right to love him, and we have a right to bless him.'

It was a great deprivation to the poor old man not to attend to the public worship of God on Sundays, and his spirits were sometimes much depressed when he looked back with sorrow and shame at the long list of wasted sabbaths, concerning which his conscience whispered. One circumstance occurred during the last few weeks of the poor man's life, of which I hope it will not be a breach of charity to inform you. As I have already observed, he had passed nearly the whole of a long life in ignorance and sin. Was it to be expected that all the joy and peace in believing, which we should naturally look for, in the experience of the happy man who had feared the Lord from his youth, would be his? He had complained to his minister that he found difficulty in praying, that he could only say the same words over and over again; and his kind friend, after carefully explaining to him the real nature of prayer, as consisting not in words, but in the desire of the heart, proceeded, as he found that one form at least—the perfect form given by our Master to his followers—was printed on this aged scholar's memory, to explain, sentence by sentence, at each of his visits, as fully as he could, the meaning of each petition. One day he found his old friend in great distress of mind. He had had a visit, it appeared from a stranger, a Dissenting teacher, who had spoken lightly of the instruction he was receiving, and questioned very roughly his grounds of hope. Amongst other things, he had touched on the subject that had before pained the weak old man, 'Had he the gift of prayer?' He answered, that he tried to pray as well as he could, and that he could say the Lord's Prayer. 'That,' replied the self-constituted teacher, 'is not praying at all; you must learn a better way of praying than that:' and thus the mind of a humble and sincere, though very ignorant believer, was harassed and shaken needlessly, and that, when he was even trembling in the valley of the shadow of death. Now, Sir, I live in the very hotbed of Dissent, yet have gone far from my usual mode in touching on the subject, my motto, with regard to my own beloved Church, having long been, 'Not drought upon others, but much dew on thee.' I know that charity suffereth long, and is kind, and would wish such charity to be exemplified in the life and writings of every member of the Church of England; but I need not say to you, Sir, ours is a misrepresented, perhaps a mistaken Church; once now and then we need tell our own story.

Now we, who visited our poor old friend constantly, had the best reason to believe that he did pray, and that acceptably. There was a gradual, but still a very perceptible improvement in him. 'Once,' said his wife, 'I could do nothing to please him, now he is so kind to me it is a blessing to be in the house with him.' And patience had her perfect work. He never complained, though his cough became very distressing, and reduced him almost to a skeleton. At length the last interview that I had with him came. He was lying on his miserable pallet, opposite the door, in the one low unceiled room, which was the whole of his house, his poor wife was gone to town with her herbs, to endeavor to procure for him the aid needed in his last extremity. Every comfort that this world can give was absent, but the dying man found the peace of God to pass all understanding. He was too weak to answer, so as to be audible, even the few simple inquiries that one makes at such a time, but it was evident that he listened with deep and solemn interest to the passage I read from his Testament; and then, because I have often witnessed the charm that metre has on the dying ear, I repeated, scarcely knowing whether or not it would be understood, the hymn beginning, 'Rock of ages, rent for me.' He maketh wise the simple. The figure was clearly comprehended; with a dying effort, as I finished, the poor man replied to my inquiry, Do you understand? 'Ay, I do; I hope he will be so well pleased, as to hide me in there.'

So my intercourse with old John ended, and ended well. 'The inhabitants of the rock shall sing!' 'Oh, that he may be so well pleased as to hide me there also!'

From the Chronicle of the Church.

WESTERN EMPIRE.

The great West is often the theme of conversation, in reference to its extent, its population, its wealth, its resources, and the pecuniary speculations of which it has been the theatre; but its moral and religious aspect presents a still more interesting scene for the contemplation of the Christian philanthropist. Here is a country extending from the Alleghanies to the Rocky Mountains, and from Lake Superior to the Gulf of Mexico; and embracing one of the most fertile regions of our globe. Into this country a tide of emigration is rushing, with an impetuosity that baffles all calculation. Within the memory of many of those who hear me this region was regarded only as a vast wilderness, inhabited by wild beasts, and by a few tribes of wandering savages. Forty-five years ago, the only considerable portion of this country inhabited by civilized men, was a little district along the margin of the Mississippi; and the whole region contained a population of not more than 150,000 souls. At the present day, it exhibits the appearance of a vast empire, and contains near six millions of inhabitants. In the short period of fifteen years to come, it will probably contain more than twelve millions; which will then be a majority of the whole population of the United States. Children now present may live to see this region embrace one of the most populous, wealthy, and powerful empires in Christendom.

Brethren, there is a sublimity in this onward march of population and power, which cannot fail to arrest our minds, and dispose us to reflection. What are the future prospects, and what is to be the destiny of this gigantic nation? What will be the religious, the moral, the intellectual state of this mighty population, thus suddenly congregated in a new world? A regard for the temporal welfare of these increasing millions would induce us to wish to see them in the possession of all the advantages of enlightened knowledge and Christian morals. A sympathy in their eternal weal should dispose us to wish to see them blessed with the consolations and the restraints of religion, and with the salutary ministrations of the Gospel. Indeed this is a matter in which the welfare of our common country, and of posterity, as well as the happiness of immortal souls, is concerned. From the manner in which the new regions of the West are settled, it is unreasonable to expect that competent provision should yet be made for the support of religious and literary institutions. The emigrants do not go out, like the pilgrim fathers of New England, accompanied by their pastors and schoolmasters. Most of them are hardy adventurers, who carry with them only their families, and a bold spirit of enterprise and industry; and the first avails of their labor must be applied in payment for the lands on which they settle. The sparseness of population and the want of sufficient means must for a long time retard the establishment of seminaries of learning; and the same causes must produce a destitution of the institutions of religion. Now, in such a country, although the first settlers carry with them the intelligence and virtue of the older states, there must soon be, in the rising generation, a mighty mass of uneducated mind; of mind deriving its image and impress from almost every nation of the world; mind liable to be swayed by prejudice, controlled by fanaticism, or led astray by the frenzy of political ambition: but, at the same time, capable of being enlightened by knowledge, and improved and blessed by all the means of sanctification and salvation. It is a question of transcendant interest, whether this mass of mind shall be directed to evil or to good? Whether it shall be so nurtured and matured as to add virtue, and strength, and stability to our free institutions; or whether a mighty power of ignorance and infidelity, and violence shall grow up in these wide regions, which, at no distant day, may bring confusion into our national councils, and break up the strong foundations of our national constitution? The problem is of easy solution. Its result depends mainly on the question, whether this country shall be blessed with an enlightened and pious ministry? With such a ministry, its prospects are bright and auspicious; without it, they are gloomy and fearful. This is the efficacious instrument ordained by Heaven for restraining the destructive passions of men, and for promoting all those liberal and humane institutions which render society estimable, and life desirable. Such is the unvarying testimony of the world's history. If we search through Christendom for that portion of country in which the rights of man are best understood and enjoyed, where salutary laws prevail, where knowledge is generally diffused through the community, where industry and enterprise repose securely on the fruits of their labor, where science and the liberal arts are cultivated and honored, and where religion sheds its hallowed influence over all the enjoyments of life, and looks forward to a happy immortality, we shall find that portion of country well supplied with an enlightened, pious, and faithful ministry; and nowhere else—nowhere else can these blessings be found and enjoyed. Brethren, what an ample field does our western world present for the salutary influences of such a ministry! How few are the laborers who have entered on the wide domain! How important that many should be found and sent! "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

Bishop Brownell's Charge.

From the Colonial Churchman.

VENN'S CORRESPONDENCE.

November 11, 1777.

Figure to yourself a miser glorying in his riches; or the child of ambition exalted to the pinnacle of worldly honor; the pleasure cannot exceed what your letters received this day give to me; and it is neither so pure nor so well founded.

My joy arises from the glorious hope of your immortal happiness, and of your proving the highly favored instrument of spreading the knowledge of a Saviour amongst ignorant, guilty, perishing creatures.

My joy arises from the delightful consideration, that you, in your early youth, instead of indulging base appetites, sensual or mental, to fill you with bitter remembrance of your ways and doings at college, are desirous to improve a liberal and learned education to qualify yourself for the noblest office entrusted to men—the office of preaching the Gospel, and watching over souls in love to them and to God their Maker.

I immediately, therefore, take my pen and comply with your acceptable request in sending you the largest sheet I have, of advice from the most affectionate heart of a parent, who has received so much comfort from you, ever since you were my son.

My first advice is, that you would beware of the device Satan too successfully practises against novices in religion. When he perceives they are no longer to be kept asleep in profaneness or formality—no longer to be debauched with the pleasures of gross sin, or the love of fame or wealth—when he sees they are determined to come out from the world—he alters his method of seeking to destroy them. "Be more separate," he suggests; "distinguish yourself;" immediately assume the preacher's office; neglect the peculiar duties of your age and station, and intrude into what does by no means belong to you:—force your statements upon others; and consider yourself (without experience, without knowledge, observe!) to be a reformer, authorized to despise your elders, to be impatient of submission, to be heady, high-minded, and then to complete the whole, abuse learning, and be confident you have an impulse from heaven, and a divine call to justify all you do!!

Thus have I seen religious young men perverted and made insufferably disagreeable by their false ideas of religion, and a stumbling-block in the way of others, they themselves seldom recovering from the proud spirit. Under the influence of this proud spirit they are always for over doing, and for needless, nay, absurd singularities. They will even court persecution; and then sink with the idea that they are treated for Christ's sake as the prophets and martyrs were of old.

Take knowledge, therefore, of the important boundary between separation from the world and the offensive self-sufficient excess in things which our God does not require.

My second advice is, that you dwell much upon the substantial part of a Christian's life; and be assured, if you are not ashamed of this, the fear of the world is not your master. The substantial part is, modesty and chastity in opposition to pertness and impurity, confronting the surfeit or drunkenness of Epicurus—humility and meekness, in opposition to natural haughtiness and angry pride—guarded cheerfulness, under a sense both of the Divine presence and the mischief of noisy mirth—love to God and his word expressed by a stern look when scoffers pour out foolishness—love of diligent study, serious acquaintance, useful conversation, with secret prayer and meditation on the word of Christ. Conscious that you are living thus, and that this is your earnest purpose and your daily prayer, you need have no fear that you are making a compromise with the world, or want that zeal for the Lord which true faith inspires.

Whilst thus you lay the stress upon matters of utmost moment, you will receive the blessing of the Lord; you will win and attract both esteem and affection from many; you will put to silence the ignorance of foolish men by well doing.

Their idea of your religion is, that it puffs you up—makes you think yourself better than all beside; that you are a compound of ignorance, enthusiasm, and spiritual pride. Nothing can convince them of their gross mistake, or conquer their prejudices, but humility, meekness, wisdom, and soundness of mind, which those who are really in Christ possess and manifest: at the same time their conscientious attention to their duty, so striking, gives them no overweening conceit of themselves; abased as they are from heartfelt conviction, how much the Lord has done and suffered for them—how much they have received from his bounty and grace—how infinitely worthy he is of all adoration and love; a very small part of which they return to him at best.

I will conclude with advising you to study, with much attention and exactness, *their* characters who have obtained the immortal honor, that they pleased God,—such as Enoch, Noah, Abraham, Moses, Joshua, Job. There will be much of entertainment, as well as instruction, in this method.

You may be sure nothing is misrepresented here. You will see what manner of persons the Spirit of God does form. You will perceive that supreme love to him, and undaunted valor in his cause, and resignation to his will, fully possessed them.

Then, lifting up your eyes and heart to their God and your God, beg that, under a much more luminous dispensation, and richer helps for spiritual life and godliness, you may be a follower of them who are set before you for ensamples.

There is a great beauty in scripture characters, which you are always to consider as exemplifications of scripture doctrines, and animating proofs how much we, by diligent seeking, may receive from our most gracious and bountiful God.

LETTER FROM MR. VENN TO HIS SON.

October 30, 1777.

I have now to congratulate my dear son, on his new room, and entrance on his college studies; a most important period in your life—a seed time, from which, duly improved, yourself, and many immortal souls for whom Christ died, will receive everlasting advantage.

Now is put into your hands an admirable opportunity of improving your mental faculties—of acquiring a fund of human learning, which will be of great use to you as long as you live—of habituating yourself to study and meditation, and much retirement, the fit preparation for the high and spiritual office for which you are designed.—You have heard so many lessons from me (and I thank my gracious God! not without effect,) that I can only repeat in writing what you have received viva voce.

Exert, as you did at Lancaster, resolution; and rise early: so will you have an opportunity to perform much every day, and with care give to your studies and your devotions a just proportion of your time. Be ashamed of giving place to sloth and love of sleep.

Continue as you have done for near these two years, to read the book of books; and read it always with prayer: and before you open it, recollect what excellent things are said in its praise—what good has been received from it by millions now in glory. Beg it may work upon your mind, and be written upon your heart. Shun, as poison, all disputes and controversies. Infinite hurt has been done by them; and very little good to any one.

I am very glad that you, with the three friends you mention, intend to meet on Sundays—I suppose, by turns, at each other's room.

But I would not have you increase your number on several accounts. Your knowledge of each other, and confidence of friendship, will enable you to speak without fear and freely: but more would be a bar to that freedom, and prove a snare, by tempting you to speak for commendation. More would draw upon you the eyes of each college, and expose you to needless ridicule, and prove an offence, which few young people are able to bear.

It would have the appearance of making a party, and lead to several disagreeable consequences. There is no occasion that you should mention your meeting to any one: and if there should be other serious young men desirous of such improvement on the Sunday, they should make another party.

When you are together, your great temptation will be levity of mind, when you should be conversing, with all your attention, upon subjects of infinite moment.

But if you are honest, meekly to reprove the first appearance of that spirit, you will succeed; and the Lord Jesus will, according to his promise, be in the midst of you. Happy shall we be to hear you testify he is so: and that you find yourselves strengthened and animated to live in all sobriety, vigilance and self-denial, as becometh Christians.

H. Venn.

From the Report of the Society for Promoting Christian Knowledge.

INDIA.

The following is an extract of a letter from the Rev. R. A. Denton, Secretary to the District Committee at Madras, in reference to the Vepery Mission.

"The proceedings forwarded in October, 1834, and my letter, will have made known to you the munificent grant of ten thousand rupees to the Madras District Committee of the Society for Promoting Christian Knowledge, by Mr. Peter Cator, for the establishment of a fund, bearing his name, and for such purposes as the donor might eventually determine on. I am now instructed to forward you the copy of a letter subsequently received from him, and the proceedings of a special meeting of the Committee held in consequence.

"The object contemplated, as you will observe, is the establishment of certain lay-scholarships at Vepery, as a means whereby, in time, it is hoped, much good may be effected amongst the Indo-British and Native population at Madras, by placing within their reach a superior education based upon religion.

"In the present day, education is rapidly on the increase at Madras; but looking to the principles on which it is founded, one cannot but lament deeply that any recognition of Christianity is, in most cases impracticable. The Native Education Society, established within the last year, cannot, from the nature of its constitution, allow our blessed religion any decided influence on its system of instruction, however it may indirectly tend to forward its adoption. And as to the contemplated intentions of the government, with regard to the introduction of a superior system of education for the natives, it is evident that Christianity will, and perhaps must, for the present at least, be entirely excluded therefrom.

"These circumstances, it seems, do make it imperative upon those who have the best interests of India at heart, to provide a timely antidote for the evils naturally resulting from the communication of intellectual power without the safeguard of religion, by offering to the native population, whether Christian or Heathen, the advantages of a solid education, in which the superstructure of human knowledge shall be securely raised on the foundation of divine. The union of the two, in a form accessible to society at large, is yet a desideratum in India. Mr. Cator justly thinks that at Vepery, as a missionary institution, there are several advantages which could not be enjoyed elsewhere. There can be no objection on the part of the public to a decidedly Christian education in such an institution; and there are many facilities, in the shape of buildings, which need not be particularized. But as you will be again addressed on the receipt of the sub-committee's report, I need not enlarge on any of these points."

The Board expressed its approbation of the plan, and acceded with great satisfaction to Mr. Cator's proposition.

METRICAL VERSION OF THE PSALMS.

A letter was read at the same meeting from the Rev. Dr. M'Leod of Campsie, near Glasgow, addressed to the Lord Bishop of London, respecting a metrical version of the Psalms in the Irish language. The following extract from the prospectus was read to explain the views of Dr. M'Leod.

"In the year 1833, Dr. M'Leod visited the west and north of Ireland, to ascertain the precise character of the dialect of the ancient Celtic spoken by the native Irish. He found as he anticipated, that the Irish Gælic was fundamentally the same with that spoken by his own countrymen, and he was forcibly struck with the similarity which existed betwixt the Irish and Highlanders in their manner, habits, and peculiarities of character. He found the same ardent enthusiastic attachment for their own language, the same love for poetry and music, and was led to regret that the Irish had never as yet been favored with a metrical version of the Psalms of David in their own language, while the Scotch Gælic have had a metrical version in *their* dialect for the last 166 years. Knowing the love which the Highlanders have for the metrical version of the Psalms, and the happy effects which resulted from the circulation of that portion of the Scriptures in Gælic poetry, Dr. M'Leod resolved to do all that lay in his power to procure the same blessing for the poor Irish. Having devoted a great part of his life to the study of the Celtic language, and having studied the peculiar dialect spoke in Ireland, he commenced the task of preparing a metrical version of the Psalms in the Irish Gælic, and with that intention he made several excursions to Ireland, procured Irish books and manuscripts, and having succeeded in obtaining the assistance of a good Irish scholar, intimately acquainted with the idiomatic peculiarities of that language, and who has resided with him at his manse in Scotland for some months past, he has been enabled to bring his labor to a conclusion. The specimens of the Irish Psalms circulated by Dr. M'Leod have received the approbation of competent judges; and he has now come to London for the purpose of having the entire work published, which being in the Irish character, can only be printed in Dublin or London. Dr. M'Leod has already incurred considerable expense in this undertaking; it is prepared for a people unable to pay for books, and to them it must be given at a rate almost gratuitous. Under these circumstances, he indulges the hope that he will be assisted in publishing a work, which he sincerely believes, will, by the blessing of God, prove a valuable and acceptable boon to the poor Irish."

The Board granted the sum of fifty pounds in aid of this object.

Fortune depends entirely on external causes; but happiness depends almost entirely on ourselves. Its principal ingredients are a manly mind, an affectionate heart, and a temperance of imagination. The first has the power of disarming affliction; the second of doubling every enjoyment; while the last guards us from wild wishes and inconsistent expectations.

The Supreme Being changes not, either in his desire to promote happiness, or in the plan of his administration. One light always shines upon us from above. One clear and direct path is always pointed out to man.

From the Church.

OUR CHURCH RESPONSES.

It is matter of frequent complaint that our congregations take so small a share in the service of our Church. Some few indeed will repeat the alternate verses in the Psalms—and an indistinct murmuring is heard from different parts of the church during the other portions of the service; but as to the responses in general, they are left to him who is officially appointed to conduct them; and scarcely any voice is perceived besides.

While, however, this defect in our public worship is so generally felt and so deeply regretted, few of our clergymen seem to be adopting any measure for the correction of the evil they deplore. They make perhaps an allusion to the subject when speaking occasionally on the duties of public worship; but their exhortations are seldom productive of permanent benefit; and at length they hopelessly surrender the point, and suffer matters to proceed in their ordinary course.

But possibly some correction might present itself were we more diligently and perseveringly to seek it. During the early months of my residence at Cambridge, I was much struck with the almost total indifference to the service discovered by the students in their attendance on our college chapel: the responses were repeated by only a few among them, and that with timidity and careful suppression of voice. But in a few months a most striking alteration took place; and from that time to the period in which I left college, the practice of responding in a clear distinct and audible voice, was not only general, but nearly universal. And this change originated in a quarter we should have little anticipated. It did not arise from the more serious, steady and conscientious of the students; but from the gay and nonreading among them. A few of these (from what precise motive I am unable to determine) began the practice; and others soon adopted it; till at length, as I mentioned, it became nearly universal. And might not a similar change be experienced by ourselves? Supposing we were to fix on 6 or 8 suitable persons from among our congregations, sitting in different parts of the church; and to request them privately to repeat the responses throughout the whole service, for a quarter of a year or so, by way of trial; gradually adding to their number, should such addition be found requisite. And if these individuals could be prevailed on to stop for a few Sundays for a short time after the service, sitting in their respective seats and endeavoring to respond together, and at the same time properly to follow the clerk, greater uniformity would thus be obtained, and the too common evil would be avoided, of some two or three finishing the verse long before the others. In addition to this, the congregation might be affectionately solicited to join, and Prayer-books of different descriptions might at a cheap rate be procured and offered for sale; so that no one should have any excuse for not joining.

The benefits resulting from this practice are too obvious to need any enlargement. Our admirable service, deprived as it now is of much of its life and energy, would then be seen to resume its attractive comeliness and vigor, and become more deeply seated in our affections. The listless eye also and the wandering imagination would then be arrested, and fixed in closer attention to the service in which they were engaged. The mere mechanism too of audibly responding would cause them, by the simple chiming and jingling of words, to remember many an edifying passage of the Psalms, and other parts of the service, which would otherwise have been completely lost to them. And though every sentence which is responded cannot be supposed to affect them, yet may we not reasonably conclude, that while they are thus engaged in actually repeating, many a profitable thought will be elicited, and many a divine influence from God's teaching Spirit mercifully communicated?

The Roman Catholic Doctrine of the Eucharist, considered in reply to Dr. Wiseman's Argument from Scripture. By Thomas Turton, D. D., Regius Professor of Divinity at Cambridge, and Dean of Peterborough. Cambridge: Deightons. 1837. 8vo.

This book is, without any exception, the most severe—the more, of course, because its severity is at once so calm and so just—which has fallen under the reviewer's notice for a long period.—They who read Dr. Turton's admirable work on Natural Theology, and remember his quiet exposure of Lord Brougham, will know what to expect. But Lord Brougham's exposure was nothing to Dr. Wiseman's. Dr. Turton has, in his usual calm, close, and patient style of investigation, followed Dr. Wiseman through his lectures on John vi. and on the words of institution in the case of the eucharist, and has (it is difficult to say any thing else) utterly demolished him. The only wonder is, that any man could have ever relied so entirely on the folly of his hearers as to venture to delude them with such logic. One reads over the passages again and again, with something between amusement at the coolness of gravely advancing such arguments, and pain at the condition of the heart which could allow such a proceeding. An acute observer, who heard some of Dr. Wiseman's lectures, at Rome, pronounced him "a first-rate quack;" and Dr. Turton has fully proved the correctness of the judgment. Let no one say, that he is not first-rate who could use *such* arguments. The great praise of an empiric is to palm off, not moderate, but utterly worthless articles, for really valuable wares. And a further proof of his talents is, to understand human nature and his particular audience well enough to know how far he can go in playing with their credulity. All these talents Dr. W. has shown in an eminent degree. His dexterity in covering weak points and in making the best of every thing, his perfect gravity in offering as sound argument what he well knows to be sometimes mere sophistry and sometimes mere nonsense, and the plausible words in which he dresses out the sophistry and the nonsense, must place him very high in his order. He was so successful, that the reviewer heard the report of a barrister who listened to him for nearly two hours on this subject, and pronounced it to be a very powerful exhibition of logical argument, and highly dangerous. It is to be feared, that few of those who could be deluded by it will be inclined to read, or able to appreciate, Dr. Turton's very able work. As a specimen of a pure lucid style, of a *gentle*, but most severe and thorough castigation, it will hereafter, at least, command general admiration. All which Dr. Turton does, in fact, is, by a clear head, to take Dr. Wiseman's sentences to pieces and to say, so, then, Dr. W. means so and so.—There is frequently a grave and gentle humor, especially in the remarks on Dr. Wiseman's hermeneutics, which is most amusing. Many persons may, perhaps, be inclined to think that John vi. is more directly referable in its whole extent to the eucharist than Dr. Turton does, but that does not affect his argument. Dr. Wiseman is not inquiring whether the chapter is (so to say) sacramentary or not, but whether it establishes the Romanist notions. Among other amusing parts of the work, is Dr. Turton's proof that Dr. Wiseman has brought himself clearly under the stroke of one of the anathemas of the Council of Trent.—*British Magazine.*